Evangelical Christendom.

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CONTENTS:

	PAGE
Monthly Notes	321
The True Unity of the Church in Christ: Church Union and Church Re-union ..	326
Foreign Intelligence:—	
France	330
Germany	332
Switzerland	333
Italy	333
Missionary Enterprise	334
Foreign Missions	337
Missionary Notes	341
Evangelical Alliance:—	
The Cambridge Conference	342
Proceedings of Council	355
The Jubilee Conference Volume	357
Secretarial Deputation Work	358
Dublin Branch	359
Contributions	360

MONTHLY NOTES.

The Conference of the Evangelical Alliance lately held at Cambridge was one of much interest, whether we consider the quality of the speeches delivered at it, or the very large attendances, specially at the evening meetings, or the warm hospitality shown by local friends. The Alliance is largely indebted to Dr. Handley Moule, for the cordial way in which he welcomed the visitors, and for the tone of his address on the first evening, when he struck the right note in reference to the Church of Christ. He observed that no one could be a convinced member of the Evangelical Alliance without he had correct views on this all-important subject. The scholarly Dr. Moulton manifested his full sympathy with the Conference, and opened his grounds for a garden party on the Wednesday afternoon. Dr. Rigg's address on the true unity of the Church in Christ was very valuable. He pointed out clearly that it was a vain dream to expect organic union. The Rev. D. J. Stather Hunt spoke with spiritual power on missionary enterprise, while the Rev. G. D. Hooper clearly pointed out the aggressive character of true Protestantism. As there were many in Cambridge partially ignorant of the aims of the Alliance, Mr. Arnold's statements as to the way in which it had defended and aided persecuted Stundists and Armenians were very helpful. One of the most interesting features of the gatherings was to be found in the personality of Mrs. Bishop. On the first evening she reminded us that her late father was one of the initiators of Alliance principles. On the second evening her earnest plea that Christians should devote themselves and their substance far more largely to the cause of Christ abroad was very touching, and made a deep impression on her hearers. Though she had been spending her energy and ability in this cause in many parts of the country, unfortunately, her words seem like "a voice crying in the wilderness," for hitherto they appear to have produced little result. Yet

let her take heart: so much good seed, watered by many tears, and harrowed in by prayer, cannot have been sown in vain. To the eye of strong faith the fields are white already to the harvest." Those who had heard of the blessing granted to the Blankenburg Conference were much pleased to see and hear Fräulein von Weling, the founder and sustainer of the enterprise and of all the Christian work carried on there. May her strong faith bear much fruit!

At this season of the year, a large contingent of missionaries are just about to start on their journeys to the foreign fields to which they have been appointed. The ministry of women has been greatly developed of late years: our sisters are encouraged to lay their gifts at the feet of the Saviour: and so there have been two dismissals of ladies only in the early part of October in connexion with two leading Zenana Missionary Societies. And on the evening of Oct. 12, Exeter Hall was crammed with a sympathetic audience at the public farewell to ninety-seven missionaries of the Church Missionary Society. Among veterans returning, the first was the Rev. J. R. Wade, who spoke of the fine qualities of the Sikhs. Many of them were loyal to Queen Victoria and some of them were loyal to the Lord Jesus. Mr. Wray gave a graphic sketch of the triumphs of the Gospel at Taita, East Africa. Words of hopefulness and faith were spoken by those engaging in the enterprise for the first time, such as the Revs. E. H. M. Walker, W. S. Walsh, and C. A. Manley. At the close Bishop Ingham, formerly of Sierra Leone, gave a singularly practical address. He recommended the out-going missionaries to be fresh to every comer, and to manifest tact and humility on first arriving at the scene of their labours. We have great cause to be thankful for the powerful missionary impulse which draws so many soldiers to the happy service of their Master.

The Congregational Union has been holding an important Conference at Birmingham. Dr. C. A. Berry was the president, and delivered an able and thoughtful address on "The Kingdom of Christ and the Kingdom of God." He thought that during the Victorian Era "the Christian Church had displayed a marvellous wealth of learning and piety, and, in spite of occasional panic and frequent mistakes, had successfully vindicated the sublimity and supremacy of the Christian faith." Yet he thought that they looked in vain for "any promise of ecclesiastical reconstruction." The spread of sacerdotalism in the Church of England seems to cause more distress and to elicit more protest from the Nonconformist bodies than from that Church which is more immediately the sufferer. A resolution condemning it was moved by the Rev. W. J. Woods, and approved by the Union. They deeply regretted that "within the pale of the Church of England there had grown up a considerable party who did not inculcate, but sought to subvert the spiritual doctrines of the Reformation." The Union "called upon all Christians to combat and repudiate Sacerdotalism." The Baptist Union has been holding its autumnal session, and its meetings at Plymouth seem to have been very large and enthusiastic.

Very various opinions have been expressed regarding the tone and result of the great Church Congress, recently held at Nottingham. There are some who consider that it was to a great extent a failure, and they set this down

either to the fact that Nottingham is an Evangelical stronghold, or else to the prevalence of Protestant Nonconformity in the city where the meetings were held, and the want of sympathy in both elements with the Romanising views of many of the speakers. Our contemporary, *The Rock*, on the other hand, regards the tone of the Congress as much better than might have been expected, and thankfully ascribes its success to fervent effectual prayer. One of the most valuable features of the Congress was Principal Moule's review of the Evangelical movement in the Victorian era. Among the precursors, he mentioned Romaine, and Walker, of Truro, where the streets were absolutely empty at the time of the Sunday services. But above all, he singled out Simeon. "When he was in the fulness of his power, no quite equivalent personality was to be found among the leading clergy of any type." Dr. Moule claims that "Evangelicals have kept alive the traditions of the friendship of our Church with her sisters of the Reformation." The debate on the Church and Dissent brought out some interesting points. The Rev. W. Hay Aitken expressed his "clear convictions that the points of difference between us and our Nonconforming brethren bear no sort of comparison with the points of agreement either in number or importance." His remarks were very valuable on the importance of finding "the irreducible minimum of concession." And he ably analysed the points of difference, and showed that there was a greater divergence between some members of the Church of England than between Evangelicals and Orthodox Dissenters. He also dwelt on "the extraordinary blessing granted of recent years to united efforts made by Christians of every name to evangelise the ungodly," with special reference to the great American Evangelist and also to the Keswick Conventions. Prebendary Webb-Peploe followed in a similar strain, and said emphatically that in many cases Dissenters were as ready as Churchmen to hold out the right hand of fellowship, and to draw as near as possible to those from whom they were separated. He spoke of the twenty-three days he had worked under the leadership of that Master in Israel, D. L. Moody. The debates on Foreign Missions was very encouraging. The duty of the Church of Christ to evangelise the world is now admitted on all sides. On this subject the Bishop of Newcastle spoke with his usual ability and fairness. The success of missions conducted on Evangelical lines was fully illustrated by Dr. Herbert Lankester, Miss Clifford, and Miss Mulvany. The saintly Bishop of Sierra Leone also uttered some telling words. There is great cause for thankfulness that true and faithful men of God made an excellent use of the opportunities afforded them by the Congress.

A book of the deepest interest has just been published, in two volumes—"The Life of Lord Tennyson," by his son. His was a strong, healthy character; he hated with an intense hatred all that was evil, corrupt, and unjust. There is something touching in his waiting twenty years for the lady whom he finally married. This patient and protracted trust speaks volumes for both husband and wife; and we are reminded of his well-known couplet:—

> "Till at the last she set herself to man,
> Like perfect music unto noble words.'

We may not be able to endorse all Tennyson's theological opinions, but we must admit that his life was singularly pure and beautiful. We cull the

following extract from one of his oldest letters: "I am housed at Mr. Wildman's, an old friend of mine in these parts. He and his wife are two perfectly honest Methodists. When I came, I asked her after news, and she replied: 'Why, Mr. Tennyson, there is only one piece of news that I know, that Christ died for all men.' And I said to her: 'This is old news, and good news, and new news'; whereat the old woman seemed satisfied. I was half yesterday reading anecdotes of Methodist ministers, and liking them too; and of the teaching of Christ—the purest light of God." We are thankful, too, that his son was able to say: "That my father was a student of the Bible those who have read 'In Memoriam' know. He also eagerly read all notable works within his reach relating to the Bible. He hoped that the Bible would be more and more studied by all ranks of people, and expounded simply by their teachers." A favourite expression of the poet was that "the love of God is the true basis of duty, truth, reverence, loyalty love, virtue, and work." A sentiment that is specially interesting to members of our Alliance is that "he wished that the Church of England could embrace, as he felt that Christ would have it do, all the great Nonconformist sects that loved the name of Christ." How grand are his lines on General Gordon:—

"Warrior of God, man's friend, not here below,
But somewhere dead far in the waste Soudan,
Thou livest in all hearts, for all men know
This earth has borne no simpler, nobler man.

We know, from Tennyson's "Queen Mary" how strong his Protestant principles were, although he endeavoured to estimate each character justly and considerately. We are pleased to observe that the great poet not only read Shakspere in the last days of his life, but also the Bible, specially the books of Job and St. Matthew. A fact also of deep interest appears when we read that, on the occasion of the Lord's Supper being administered to him a few months before he died, he quoted his own words:—

"It is but a Communion, not a Mass:
No sacrifice, but a life-giving feast."

This admirable biography, which is throughout a labour of love, is also put together with much literary skill, and will become one of the standard works of the English tongue. It will interest our readers to learn that only a few days before his death, Lord Tennyson signed the Memorial addressed by the Evangelical Alliance to certain of the Dignitaries of the Greek Church, on behalf of the persecuted Stundists of Russia.

A three days' missionary Convention has lately been held in Exeter Hall, London, in which all the great Evangelical Missionary Societies have been represented. The programme was very comprehensive, six or seven speakers delivering brief addresses in the course of a single session. The Rev. E. Millar gave a graphic sketch of the work in Uganda, the success of which he attributed to the power of the Word of God. Mr. Hayes strikingly set forth the light and dark sides of the Congo Mission. The C.M.S. enterprise in Travancore was lovingly displayed by the Rev. I. H. Hacker. China was absolutely depicted by the Rev. Arnold Foster. On the second afternoon,

three labourers brought the claims of South America in a very earnest way before their hearers, Mr. W. G. Morris powerfully advocating the cause. The Jewish Mission was not forgotten, and the Rev. S. T. Bachert showed how great its difficulties, yet how grand were its triumphs. Miss Brockway had a sorrowful story to tell about Madagascar, and Mr. H. E. Clark vindicated the high Christian character of the exiled Queen. Mr. Maynard spoke from experience of the South African Mission, which he had visited. In fact, we can only name a very few out of the many thrilling addresses which were delivered. The evening gatherings were largely attended. Mrs. Bishop's words on the first evening were more impressive than ever. She vividly contrasted the misery of the heathen with the blessings of the Gospel. The Revds. H. E. Fox, H. Haigh, and Dr. Grattan Guinness profited their hearers much on the second evening. Perhaps the best of all was the Young Men's Meeting, when after stirring thoughts from the Revs. E. A. Stuart and F. B. Meyer, also by Dr. D. M. Thornton, the Rev. G. H. C. Macgregor summed up in language of earnest entreaty to the young, to consecrate themselves to the service of their Master abroad.

We are extremely thankful to learn that the tide has turned at last, and that funds are flowing in at the office of the American Board of Foreign Missions. The improvement commenced in August, and we cannot help thinking that the fervent addresses delivered at Northfield at that time were the source of the golden stream. "For many days near the close of the month the hours were not enough for the usual force to care for the mail that flooded with hope the office of the Treasurer. With a value equal to the good cheer of the money enclosed were the heart-words from a multitude of friends in all parts of the land, showing the warm place of affection in which the Board is held. Fathers, mothers, and children unite in giving. Affectionate words for the officers and committee grace many of the letters." The missionary work is being so richly blessed in all parts of the world that it ought to be largely supported. "The contrast between the situation in Central Turkey fifty years ago and now is seen strikingly in the following points. Then there was one church with 8 members; now there are thirty-two churches with 5,178 members. Then there were no native helpers, now there are 176; then there were no Protestant schools, now there are in such schools 5,287 pupils. 'Never in the history of the world,' writes President Fuller, 'was there a people more wonderfully prepared to heed the voice of preachers and teachers than now.'"

*** Notwithstanding that our present issue is considerably enlarged, we are compelled to hold over much matter, including several of the addresses given at the Cambridge Conference, and among them Mrs. Lewis' paper on "Syriac Lectionaries of the Bible," Dr. Murray Mitchell's on "The Progress of Christianity during the Victorian Era," Archdeacon Richardson's and Dr. Oswald Dykes' on "The Headship of Christ," Mr. Roberts' and Mr. Morris' on "The Holy Spirit," Dr. D. MacEwan's and Mr. Hooper's on "The Reformation," and Archdeacon Taylor's on "The One Offering once Offered."

THE TRUE UNITY OF THE CHURCH IN CHRIST: CHURCH UNION AND CHURCH RE-UNION.*

By the Rev. James H. Rigg, D.D., *Principal of Westminster Training College, London.*

Mr. Chairman—I am happy to have to speak this morning with you in the chair, because the subject with which I have to deal is one with which you have been brought into practical connexion for a good many years past.

The subject is true Christian Unity, and our attention is to be directed, according to our programme, to some of the ideas which are rife at this time in regard to Church union, and what is spoken of as Church re-union. What I have to say on the subject is very ancient, at least within this Evangelical Alliance sphere. I find that as regards the points on which I have to speak, really and truly the Evangelical Alliance has, I might say, nothing to learn. We have but to repeat what were the principles insisted upon in 1846, and which have been insisted on ever since.

All Christians desire unity; of that there can be no doubt—only we must define our terms. All Christians desire "the unity of the Spirit in the bond of peace," so far as that can be realised in harmony with righteousness. But when Christians speak about unity, their conceptions are often very different. With some the thought is entirely spiritual, in harmony with the words of our blessed Saviour's prayer, and in harmony with the teaching of St. Paul. Others seem to pass by the spiritual ideal, the profound meaning of those passages, and to have no conception of unity except as necessarily connected with organic union. There are minds in which it seems impossible to separate these two thoughts. They cannot conceive of a Christian unity which shall not be associated with an organic Christian union.

Now, the view which has been held in the Evangelical Alliance from the beginning is, that there is no necessary connexion between the two, no necessary relation whatever between the two; that it is possible there shall be an absolute Christian unity in the sense in which our Saviour refers to that subject, and in which St. Paul speaks of it; and yet that there shall be no comprehensive external union or organic union which binds the united into one body. This Alliance was, in fact, founded upon the assumption that there would be different denominations, different church organisations, but that in the midst of them all Christian unity might be realised. I think we are agreed that an attempt to force external union very often produces discord; that if we are to escape from disagreement we must, within a certain range, agree to differ; that, otherwise, there is sure to be a seeming agreement which is really fallacious, and which will tend to warp all our relations and disturb all our feelings, as we come into close public association with each other. To get away from grounds of external disagreement we have to rely upon the inner, the essential truth as to Christian unity which is taught in the New Testament.

It is very singular to my mind, and yet I suppose many here will think it quite natural that in the last manifesto of the Anglican Conference, wherein all the bishops were united, there are exhortations which urge all Christians to unity, and assume that the unity the world needs is to be associated with a corporate unity. Now, it may seem hard and strange, even to some who are here, if I avow and declare that which is the feeling of very many, and, I think, of most connected with the Evangelical Alliance—viz., that a corporate union, co-extensive with our nation, would be fatal to Christian unity. There are, in fact, idiosyncracies—if you will allow the word—which not only touch one or two, but which are diffused amongst groups, and distinguish one group from another. There are, to begin with, national and racial distinctions and differences. You will not find Scotsmen parting easily with Presbyterianism, and you will find a very large proportion of Englishmen who could not possibly part with Episcopalianism and Liturgical services. If we are not to recognise that those two divergent sets of feelings and judgments are to be mutually tolerated (I may say mutually approved and admired, though all may not go the same length), then we can never have such a thing as Christian unity in England and Scotland. Allow me just here to say that it is a very good thing for us that we have an English Presbyterian Church, which is widely diffused and growing.

* "The Annual Address," delivered at the Cambridge Conference of the Evangelical Alliance.

I, for one, hail with joy the formation and consolidation of that English Presbyterian Church as one of the best features of modern religious development in this country. I recognise Presbyterianism as naturally allied to certain conditions and idiosyncracies of mind and feeling connected with a magnificent history, the effects of which will abide. We must contrive to have a unity which embraces all such varieties, legitimatises all, rejoices in all, or we have not true unity.

As for what is said about re-union, the whole matter is, to me, extremely mystical. Whatever does the word re-union mean? Re-union of the Presbyterians with the Church of England? When were they united before? Re-union of Nonconformist Dissenters with the Church of England? Ever since the Independents became an organised and, in a sense, a united body, their very essence has been separateness from an episcopally-organised national Church. To say that they are to be united with such a Church would be to crucify the idea which lies at the bottom of all their exceedingly powerful and beneficent organisations. Men cannot talk about re-union when they are addressing those whose predecessors and ancestors from generation to generation have held their own separate way and maintained their own distinctive Church character. Congregationalism is not my ideal, but it suits many minds and conditions, and I recognised its permanent value in its best form and noblest spirit. Re-union is a term utterly out of place in such a connexion as we have now in view; and I could show that it is just as much out of place in regard to Methodism. I could easily prove that Methodism, as such, has never been organically within the Church of England. It were easy to prove these assertions, but it is not worth my while to go into that matter this morning. Therefore, when dear friends, loving people—I know some of them—when they write and speak to one, their enthusiasm tinging their complexions and brightening their smile about the wonderful things re-union is to do, a very sad necessity is imposed upon us to say that, however much we may admire their motives, we can have no intelligent sympathy with their demand.

Is not Christian unity a much finer thing? Is it not in our sense a good thing for the Church of England? We have object lessons around us on all sides. Is it not an excellent thing for other denominations, especially in the light of events during recent years? Is it not a better preparation for some final mutual recognition, not on the lines talked about to-day, but perhaps some final federation of Christian Churches and Christian forces? Are we not preparing for that by getting to understand what is good in each other, and to understand where and what is the essential centre and core of our Christian life? May we not say that, from such a point of view, true Christians are already in unity in respect of every one of our various Churches? That, I think, is the lesson which we have to learn. The Church of England does not disdain to learn from the writings and the life of Richard Baxter. That is to derive strength and life from what every joint supplieth. Richard Baxter is a "joint" that has supplied ideas and examples of intense Christian devotion and study of Christian truth, to all outside his own Church. This is so according to the confession both of distinguished Churchmen and even leading Roman Catholics; and in this connexion I may say that the principles of the Evangelical Alliance are spread abroad much more widely than can be actually shown in its organisation. Surely, too, there have been Roman Catholics who have been "joints" supplying Christian people throughout the world with holy thoughts and exemplars. We do not deny Pascal and Fénélon, and put them outside the fold; but the spirit which lived in them we desire to have for ourselves. If I mention Pascal and Fénélon, I do but name two of the best known Roman Catholic saints. Others might be referred to in connexion with a Church to which, however profoundly we may differ from its discipline and some of its leading tenets, we may look for very fine examples of Christian consecration and experience. I say, then, that the idea of Christian unity which we cherish is a much grander thing than could possibly be realised in connexion with any material and artificial combination in organic union which we can imagine. Those are our old principles in the Evangelical Alliance.

There are those who, in support of organic union, refer to St. Paul's words in Ephesians iv., where he speaks of the Church growing up into a perfect man, to the measure of the stature of the fulness of Christ; where he speaks, not of "speaking the truth," but of rather *living the truth in love*—of growing up into Christ our

Head in all things, and being nourished by that which every joint supplieth. I have already spoken of that passage which is our motto as an Alliance. It is not the motto, fitly and legitimately, of those who say there is to be universal organic union. It is our motto, and in some hopeful degree we already realise it, though it passes vastly beyond our actual attainment and experience.

Then, as to our Lord's prayer. I remember a private party five-and-twenty years ago at the house of a very distinguished dignitary of the Church of England. A young man of fine and prepossessing appearance, a beneficed clergyman, came to me and in the sweetest possible way said, "Do you care for union?" and so forth. My reply, of course, was affirmative. "Then why don't you unite with us, the Church of England?" There were a great many round us, but I do not like to mention distinguished names. I said, "It is a large question; what would our people say to it?" He had never thought of that. "Of course," I said, "it is not simply a question for us ministers, but for our congregations. What would they say if we were to give up our Church existence and be resolved into your Church?" "It would be the way," was the reply, "to fulfil the Lord's prayer for unity, 'That they all may be one.'" I said—and I was reminded of this last evening when I heard Mrs. Bishop—"Allow me to take you to a large city in the East, full of idols and idolaters. There I will bring together four, or more, missionaries of as many different Churches. The heathen look upon them only as representing varieties of the same Christian faith. They have many varieties in their own Brahminical belief, so they look upon these missionaries as all one in the faith of Christ. These brethren meet and consult and pray together, but one day another sort of missionary lands, and presently declines to join the prayer union or the missionaries' conference because he has been Episcopally ordained, and believes in the absolute necessity of what he calls Apostolic succession. When that missionary comes and acts thus, is that the way in which the Lord's prayer is to be fulfilled 'That they all may be one'? Isn't that directly defeating the Lord's prayer, which the previous union was directly and Biblically fulfilling?" The young clergyman was at this moment called away, and the subject dropped.

I have in my hand a very remarkable article written by Mr. G. W. E. Russell, the biographer of Mr. Gladstone, and contributed to *The Contemporary Review* for August. It was read at a Christian Conference of liberal Churchmen. "Are we to dismiss," he says, "all thoughts of a real unity amongst Christian believers because there must be diversities of Church order and government? This question leads me to the confession of my very deepest religious conviction—the faith which lies at the very root of all that I believe, and hope, and expect. 'He that hath the Son hath the life; and he that hath not the Son of God hath not the life.' The solution of all difficulties, the regulation of all conduct, lies in the Incarnation of the Son of God. The *Lex orandi* is the *Lex credendi*. Now, as in the days of Pliny, they are Christians who sing hymns to Christ as God. They are Christians who can from their heart say (as Mr. Gladstone said in a letter to an enquirer in America), 'All I write, and all I think, and all I hope is based upon the Divinity of our Lord, the one central hope of our poor wayward race.' Between all those thronging multitudes of the great human family, however widely separated by race, or climate, or ecclesiastical differences, who really believe that the Lord Jesus Christ is Very and Eternal God, there is—there must be—a vital and essential unity. And between them and those unhappy beings who have deliberately and consciously arrayed themselves in hostility to Christ, there is a difference too profound to be stated in words. It is no mere matter of skin-deep dissimilarity."

Those are remarkable words to come from a man like Mr. Russell. What does he say of himself in an earlier part of this article? He has had experience enough. He says: "Among my nearest kinsfolk I have not only Evangelicals and Ritualists, but Plymouth Brethren and Quakers; among my private friends, Greeks, Jews, Presbyterians, Irvingites, Orthodox Dissenters of every confession; among political associates, Unitarians, Agnostics, and Freethinkers of every shade."

So wide is his range of close knowledge and of party connexion. But what a distinction he makes between those who have this faith of which he speaks in the Lord Jesus, and all others, whatever they may call themselves. Too profound is the difference to be described in words, it is more than skin-deep dissimilarity. "It is a

separation 'piercing even to the dividing asunder of soul and spirit, of the joints and marrow.' It implies 'a war in which there is no discharge.' *De vita et sanguine certant.*" Strong words to come from a man familiar with all the differences in faith and creed which exercise our world to-day. He has looked round about, and he says there is one truth to be contended for, and that the defenders of this truth "*De vita et sanguine certant.*" And what says Mr. Russell about the prayer of our Lord, "That they may be one, even as we are one"? These are his words: "Unity in that sense does not seem to be the unity for which our Lord prays. The Divine unity has been manifested to man in the three Holy Persons. A real and essential unity of believers, manifested under forms of external distinction, may be the analogous unity which our Lord desires. After all, we must remember that He promised not 'one fold,' but 'one flock,' under one Shepherd, even Himself." So he leaves, as he says, "this high and sacred ground, which can hardly be trodden without irreverence." I think you will not have supposed me to have made a mistake in reading such a testimony and tribute as that from one so eminent in more than one walk of life, and with such ample means of understanding what are the varieties of belief and disbelief.

As for that passage, so often and so strangely misapplied, in St. Paul's Epistle to the Ephesians, I may refer students to what Dr. Hort says in his *Ecclesia*. That calm analyst, that thorough and candid critic, holds our views in regard to the meaning of the word *ecclesia*. In the passage referred to, and elsewhere where the word has a collective meaning, he teaches with unwavering distinctness that it refers to spiritual union amongst those who are sundered by space and circumstance, belonging to every nation and to every communion. That is the only true, noble, and lofty conception of the Church of Christ. Far above all the "isms," far above denominations and distinctions, far above all space so far as this world can afford space, far above all time from generation to generation, ranges the full meaning and power of the prayer of Christ and of the ideal of St. Paul. Not till time itself has passed into eternity will the highest scope and sense of those passages have been exhausted. Tribute to the divine purpose, as disclosed in them, is being perpetually paid, and may be traced from the examples of the dead in past generations, to the living of our own times; and such tribute will continue to be paid, as the Lord shall teach us, more and more from generation to generation.

Therefore, my dear friends, I think we may stand on our old Basis. There must be some agreement of creed, but there need be no effacement of denominational distinctive aims and methods. There must be whole-hearted faith in the Lord Jesus Christ, in God the Father, Son and Spirit. In the largest sense, the Apostles' Creed is ours; for you will find no difference, no distinction, between that Creed and the principles or Basis of the Evangelical Alliance. We must stand upon our old principles.

Let us not be disheartened. I am continually hearing it stated that the Evangelical Alliance has been a failure. Paradoxical as it may sound, everything that is good is more or less a failure—a seeming failure, and yet everything will succeed that is divinely good. Winter has come, and the plant seems as if it is to be destroyed; but the roots are deep, and, by-and-bye, the branches will spring again and the fruit will be abundant. Such a meeting as that of last night is sufficient to satisfy anyone who was present that the Evangelical Alliance has done and is doing a world of good. It has set the pattern, struck the keynote. Though those who have met on these occasions may part and never speak with one another again, let us not imagine that the influences which pervade our meetings will be lost. Truths such as we listen to here prepare the mind for the kindly reception elsewhere, as opportunity shall serve, of other Christians who do not belong to our own school of thought. It makes Christian welcome readier in every part of the world. When on the Continent sometimes in the summer, how thankful I have been for Christian fellowship in attending services connected with one or other of the Church of England societies. I have heard again and again beautiful evangelical discourses in places crowded by visitors, and the spirit of unity has been felt and realised among those who have gathered to such services. If it has been a Presbyterian service, the same spirit has prevailed. Our principles must be and are in the ascendant. They are the leaven, and, of course, the operation is slow. They are

like the mustard seed. The operations of God's providence are characteristically slow. It is not spasm, it is not flash—*that* may prepare the way; but, when comes the vital growth, it is slow. God's mills grind slowly, but they grind very small. I am disposed to think it is only the mills that grind slowly that ever do grind small. It is only by the steady operation of ideas taken first into one and then into another receptive mind, propagated by quiet talk, loving ways and exemplary lives illustrating them—it is only in that way that great vital and beneficent revolutions are effected, by which, after some generations have passed away, it is seen that the earth has been renewed.

Foreign Intelligence.

FRANCE.

(From our own Correspondent).

PARIS, October 1897.

EVERYONE knows that there is a considerable Jewish population in Algeria, especially in the towns, where they are generally shopkeepers, or devote themselves to any kind of trade. Persevering efforts are made in order to bring them to the knowledge and acceptance of the Gospel. Pastor Borloz, agent of the Mission among the Jews, fulfils his task with zeal, making use of various means without ever forgetting his main object. Let us take a glance into one of his last letters, addressed to the paper *le Réveil d'Israel* (The Waking up of Israel): "I meet with the collegians, scattered in little groups among the lonely walking places during their holidays; they show me their copy-books, their problems; sometimes we talk of chemistry, of Latin, of algebra. You will think there is a long way from that unto religion; I will answer that to keep these wild youths from a dangerous idleness and bring them to enjoy noble intellectual pleasures, is far from being useless. I tell them the story of Newton and the apple, of Fulton and his digester, &c. I praise the reflecting, observing mind, and speak of the help God gives to anyone in search of truth, small as it may be. Besides, I mention over all the saving truth, although the Rabbis are opposed to all my doing, and they threaten the scholars. On the contrary, my work is approved of by the police, the Prefect, &c." Another letter from Pastor G. Chéradamé from Milianna, gives us interesting particulars about the Jewish population of this place: "Perched like an eagle nest on the top of the Jacan, commanding the wide plain of Chêliff, Milianna is essentially a Jewish place. They compose two-thirds of the white population, and are richer than the Christians; they are living close together and support each other; they have their synagogue and their school; despised, and most of the time hated, they feel, nevertheless, more at home than anywhere else. They, meanwhile, are moved by a really patriotic impulse, and examine the question of returning into Palestine. The most fortunate are nearly decided to travel back; it must be so once, they say, since it has been written long ago by the prophets. To leave all for the sake of going back into their own country is the general ambition."

The missionary society working among the Jews has in Algeria two delegates—one at Algiers, who does not see any definite results of his efforts; the other one (Pastor Borloz mentioned above) travels and works with indefatigable zeal, but without being recompensed by real and manifest conversions. This nation must needs be taught when they are young; their children are intelligent and easily interested by Biblical teaching; they are generally well brought up, much better than the children of so-called Christians—in Algeria at least; they are used to work harder, to live economically and soberly; their houses are comfortable and tidy. It is our duty to keep working among them for their acceptance of the Gospel, but we must do it with great love and wisdom.

Thanks to the MacAll Mission, a shop has been kept at Boulogne-sur-mer during the great summer fair, for the sale of Bibles and religious books; besides,

5,000 tracts have been distributed on this occasion. M. Francisque Sarcey, the famous critic of literary and theatrical works, has been lately visiting the Bon Messager, on the river Youne, and, after questioning the captain on the subject of his preaching, he left him a little gift for his work. In the newspaper *le Rappel* he relates his visit, and declares himself most sympathetic to this religious enterprise.

Some ladies wishing to take a special interest in the families of the workers serving the Société Centrale d'Evangélisation, and to be practically useful to the scattered Protestants, have recently constituted in Paris a little Committee of Solicitude, which will certainly be a great help and comfort to many. All those employed by the Society—pastors, evangelists, Bible sellers—are much like missionaries, working with great zeal and self-devotion. More than the pastors of the Reformed Church, these agents are lonely, beyond resource material or intellectual, and the education and maintenance of their children is sometimes to them an occasion of anxiety or even of discouragement; and, far from limiting their care to their own family, they have to be helpful to their parishioners. As for our scattered Protestants, these are greatly needing information and advice, in order to prevent their children falling a prey to impiety or to the Roman Church. The Committee of Solicitude will supply clothes, books, &c., to those who need them, and spread its interest and protection, spiritual as well as material, to the families of the workers or parishioners, but its gifts will never consist of money. We cannot say how much we appreciate this new enterprise, aiming at the good and comfort of the workers themselves, which will encourage them by personal friendly efforts done for them and their children in their Christian activity.

A few members of the Central Committee of the Popular League for the Sunday rest in France have represented our country at the Congress of Brussels in last July, where Switzerland, England, United States, Austria, Brazil, Greece, Holland, Hungary, Sweden had also sent official delegates. The question of the opportuneness of claiming the intervention of Government, added to individual initiative, has been affirmatively resolved. The work goes on successfully among us. At Beauvais (Oise) the League has obtained the closing of the great shops on Sundays. The same has been done at St. Quentin (Aisne) and Narbonne (Aude). The movement in favour of Sunday rest is gaining ground in many important places, especially at Rouen, Reims, Nancy, Toulouse, Bordeaux.

A fact worthy of attention in the present time is the coming to Protestantism of many belonging to the Roman Church. Several members of the Roman Catholic clergy, attracted by the pureness and simplicity of the Gospel, come to us one after the other, and follow on with their ministry by serving our churches or religious societies for evangelisation. After Abbot Bourrier, it is Abbot Philippot who comes out from his Church and gets excommunicated in curious circumstances. Brought up in the school of the Carmes, he occupied an important place in the college of St. Quentin. He refused successively a chair of philosophy and one of theology—not willing to teach a philosophy which was not his own, or to be, as he said, dismissed after six months as a heretic. In the parish where he was curate, he exposed to his colleagues in church meetings the doctrinal points upon which he rejected the traditional teaching. Summoned before the Bishop of Soissons, and forbidden to present any opinion or study of his own in the church meetings, he could not keep silent any longer—read, and sent to his Bishop, a sincere and remarkable profession of faith, which drew upon him the excommunication. This sentence was generally disapproved of by the parishioners. The very day when it had been pronounced many came to M. Philippot, saying: "Stay with us, we will uphold you." If the civil law had given the municipality of Plomion the free disposal of its Church, the parish would have parted from its superior and kept faithful to its excommunicated leader.

"FOUND IN HIM."—So must the soul be, as to the Lord's Righteousness, if it is to meet in peace the sudden presence of the Judge. But so, too, must the soul be . . . if it is to meet, for victory and peace, the perpetual suddenness of the presence of the Tempter.—*Rev. Dr. Handley Moule.*

GERMANY.

(From our own Correspondent.)

BERLIN, Oct. 16, 1897.

THE four weeks since my last letter have been full of religious conferences and congresses. The first to be mentioned is the Jubilee Conference of the Gustavus Adolphus Society. It is now fifty years since this Society began to support the scattered Protestants by enabling them to build churches and schools and to appoint pastors. This has proved a great blessing, and prevented many a small Protestant minority from being swallowed up by Romanism. This is a sufficient reason for the violent attacks of the Ultramontanes against this peaceful society, which neither makes proselytes in Roman Catholic countries nor attacks the Roman religion. The celebration was truly grand. Many of Germany's best preachers had come to Berlin. In seven churches services were held, which were well attended. A kind of real enthusiasm prevailed in the whole gatherings; one felt in these days that Protestantism after all is a power. The Emperor could not be present, as he was on various journeys, but he sent Prince Albert of Prussia, Regent of Brunswick, as his representative to one of the services. The President of the Upper Consistory, Dr. Barkhausen, took part in the meetings, and on one occasion said a few warm and energetic words of protest against the efforts of the Pope, especially in the Encyclic on Tanisius, the introducer of Jesuitism in Germany. These meetings were held Sept. 27 to Oct. 1.

A few days later—Oct. 4 to 7—the "Protestant Alliance," as I might call it shortly (the official title is "Evangelical League for the Defence of the National Protestant Interests"), held its annual gathering at Crefeld. A letter was read there from Count Hoensbroech, the former Jesuit, who said that he had also formerly had objections against the League, but that it had been misrepresented to him, and that he now considered its work salutary and necessary. The expressions used at Crefeld were rather sharp. The president, Count Wintzingerode, said that Ultramontanism was the greatest danger of our age, far greater than Social Democracy. The League is, at all events, useful for bringing greater life and activity into the Protestant churches in mixed districts. If they are sharp in these expressions it must be remembered that they do not attack but only defend their own position, and that the Pope and his clergy have recently again taken up a much more hostile attitude towards Protestantism. Yet we think this expression goes rather far. If the Ultramontanes get again the power fully into their hands, like in the times of the Inquisition, even as in Spain before the revolution, then we should admit the truth of the saying. But this is hardly probable. We also admit that Romanism, on account of its element of truth which gives it the power, is a much more lasting thing than Social Democracy. The latter is an episode of the day, while the errors of popery will remain to the end. But for the present the immediate danger of Social Democracy is greater, as, if it cannot be overcome, it will bury our modern civilisation in fire and petroleum, as the Commune at Paris has shown us.

Together with the League—that is, at the same time—the Congress for Home Missions met at Bremen. The practical subjects treated there always give this Congress a peculiar interest. Yet it was felt this time that there were different under currents at work. Professor Cremer, of Griefswald, one of our most eminent divines, strongly admonished the pastors to take their "hands off" from all social or political work. But the friends of Christian Socialism, who were also represented there, pretend that the discussion on all practical subjects give the lie to this general principle. So, perhaps, the unity was more on the surface than real. But this is difficult to avoid. We live in a time of moral fermentation. New ideas spring up here and there—they have to be worked out. Christian Socialism is a power in our day, which has deep root in the heart, especially of the younger clergy—they find themselves in some way indemnified in it for the want of spiritual power. The latter is impossible where modern theology prevails, and therefore outward activity with visible results must take the place of it. This crisis will also be overcome.

The approaching elections for the German Parliament, though six months, perhaps nearly a year, distant, already begin to increase the strife of opinion. Even in the Church the influence is felt. The contest for the ecclesiastical election is

particularly hot in Berlin this autumn. The Liberals have regained some seats in the provincial councils, but, as far as can be ascertained at present, not enough to change materially the City Synod. The contest in the religious Press about evangelisation, lay work, &c., also goes on. The Churches must get used to the fact that a more large-hearted, earnest Christianity is making way and gaining ground. A number of new Gospel halls have been opened during the last few weeks. The question of woman's work was also discussed at Bremen. It was generally taken for granted that the tendency of our age to obtain greater rights for women is anti-Christian—a view which we cannot share. It is clear that there are very bad and Social Democratic elements in the struggle. But we push it more and more into this side, if we are not ready to admit the truth there is in it. Also in religious work, women now come forward much more in Germany than they used to do some ten years ago, but this has certainly done no harm. On the contrary, it can clearly be seen that religious work has gained by it. Prayer-meetings are much more spirited when ladies also join in audible prayers. Young Women's Christian Associations have gained great benefit by the fact that recently the Bible-classes in them are in many cases held by ladies. This forward movement cannot be stopped.

SWITZERLAND.

(*From our own Correspondent.*)

LAUSANNE, Oct. 19, 1897.

THE delegates of the different Committees of the Swiss Branch of the Evangelical Alliance held their annual session at Clarens, on Sept. 29 and 30. This meeting, in a country in which the Evangelical Alliance is loved and heartily practised for a long time past, received a most fraternal welcome from the members of the local Committee, who had made every requisite preparation. The meeting was favoured with splendid weather, which permitted the delegates to admire once more the beauties of nature in the neighbourhood of Montreux. The business meetings were held on Wednesday afternoon and on Thursday morning. About twenty-five brethren, members of the Central and Local Committee, delegates from other sections, and invited friends, took part in the proceedings. The reports of the Central and of the different sectional Committees showed that the Alliance, although constantly at work wherever it has been established, nevertheless does not make marked progress in our country. It is with difficulty understood and appreciated as it ought to be, since it seeks to realise, in the midst of Evangelical Protestantism, that spiritual unity which the Lord Jesus so strongly recommended to His disciples. The meeting examined again what could be done that the Alliance might make greater progress in German Switzerland. It presented certain recommendations on this subject to the Central Committee, which for the ensuing three years will have its seat at Berne. It considered also the best means of rendering the meetings of the Week of Prayer more useful and better adapted to the needs of our country. On Wednesday a public meeting was held in which several brethren spoke on subjects bearing on the Alliance, to an audience consisting of persons desirous of showing their interest in the work. After the close of the session a dinner was offered to the delegates and some friends. Words of encouragement were addressed to the meeting to pursue the work of the Alliance—ever necessary, and not to allow the difficulties, the objections, and even the opposition which might be met with, to arrest its efforts.

ITALY.

THE Synod of the Waldensian Church was held in September at Torre Pelice. The opening discourse was delivered by Sig. A. Meille, who was never heard to greater advantage. The consecration to the holy ministry of a promising young student took place immediately after. The examination to which the candidate responded consisted of four subjects—viz., "The Authority of the Sacred Scriptures";

"Jesus, the Son of God"; "the Office of the Holy Spirit"; and the "Calling to the Sacred Ministry." The body of pastors, numbering thirty-two, hailed with much satisfaction this new addition to their ministerial ranks. The Synod decided that the proposals regarding the *Constitution* should be taken first for examination and consideration. The debate was long and animated. Perhaps in a future letter we may refer more fully to the decisions arrived at.

The nineteenth Congresso Eucaristico, held lately in Venice, was in no wise inferior to former ones in virulent antagonism to united Italy, and it is no matter of surprise that a note of warning has been issued to the promoters of them. Whatever may have been the statements respecting organisations and communities put forth by the Vatican party, it is pretty certain that many of their pretensions are hollow. As it is, these agitators for the restoration of the temporal power have overshot the mark, and the people are opening their eyes to the ever-present danger of these disturbers of the peace being allowed uncurbed liberty in word and deed. —K. F. D.

MISSIONARY ENTERPRISE.*

By the Rev. D. J. Stather Hunt, M.A., *Vicar of Holy Trinity, Tunbridge Wells.*

I IMAGINE that in speaking of the subject which is set down for our consideration this afternoon—that of "Missionary Enterprise"—it is not my duty so much to speak of the past as of the present; not so much of what has been done, but what remains still to be done before the command of our Lord Jesus Christ is fully obeyed. The command as to missionary enterprise covers every age and all the world. I was very much interested this morning in hearing a new reading of the seventh verse of the ninth chapter of the Prophet Isaiah, when Mrs. Lewis told us that the reading in a certain MS. put it thus: "Of His Kingdom there is no frontier." This reminded me of a similar idea in Psalm ciii., where, you remember, our forgiveness is spoken of: "As far as the east is from the west, so far hath He removed our transgressions from us." Just as the east and the west can never come together, so there is no beginning and no end to a globe, there is no frontier; and so it is our duty, as children of Christ, to do our part in spreading abroad the knowledge of His love, in which we so much delight; which is such a blessing to us in the present, and will be such a glory in the future.

"Go ye into all the world and preach the Gospel to every creature" is the command that directly touches the subject of missionary enterprise this afternoon. But there are two evils into which the Church of God has always fallen. There is, first of all, a tendency not so much to look at Christ as to look at our own denomination or party; not so much to look at Him as to look at what I may call—though I so much dislike the word—religion. We do not want *it*, we want *Him*. No religion, you may depend upon it, fires the hearts of its devotees; but those who are filled with love to Christ will find it a constraining power to make them go, in obedience to the Lord's command, the wide world over.

There is another difficulty in considering the question of missionary enterprise. Not only do many of us look more at religion than at Christ, but there is such a tendency in the present day for the Church to mix with the world. We may depend upon it that when that tendency exists, and where it exists, there can be no true missionary enterprise. Surely it is true to-day that, instead of the Church converting the world, the world is converting the Church. We look for the Church and find it in the world; we look for the world and find it in the Church—in every church, in every corner.

I cannot but think that these two things very materially influence our interest in God's great work, and prevent us rousing, as we ought to do, to a Divine enthusiasm—(remember what the word *enthusiasm* means)—in the work of God's field, which is the world.

Then, again, the whole Church of Christ, all down the ages, has only taken up this work in a very half-hearted sort of way. We know that the Apostles went out, the Lord working with them, into all portions of the known globe; but from the time of the Apostles unto this day the very mistake that they fell into has been repeated in every age and in every section of the Church of Christ. When our Lord Jesus Christ Himself was upon earth, you remember, His disciples said: "Are there not four months, and then comes the harvest?" The Lord's answer to them was, "Lift up your eyes and look on the fields—they are white already to the harvest." They said then, "This is not the time of harvest, this is not the time to go forth and reap sheaves for God's heavenly garner." In every age men have said the same, and are saying it to-day: "Are there not four months, and then comes the harvest? Charity begins at home. We must consolidate our own work at home. Now is not the time for missionary work. That may be, perhaps, when a sort of millennium comes upon the Church. There are four months, and then comes the harvest." But Christ's words are as true to-day as they were nineteen hundred years ago. The fields are white to the harvest; and if only the labourers will go forth in the power of

* An address at the Cambridge Conference.

Christ, in dependence on the Spirit of Christ, there will be such a harvest reaped as passes, at the present moment, our imagination. What we want is men and women filled first with love to Christ, and then with love to souls. Ah! that is the Divine ordination service we want—more love, love to Christ and love to the people for whom He died. Then there would not be, as there is to-day, the difficulty of getting men; but there would be those who are ready to thrust themselves into every gap, and to hold up the flag of Christ crucified, in the very darkest places of the world.

I cannot help thinking that we do too much of what may be called high farming in the present day. We settle down in one spot, trying to make the work there as perfect as possible, while we forget the outlying nations. We need more and more to go everywhere with the Word of God; and, as we spread that Word abroad, we may depend upon it that where the word of a King is there is power. As men know that Word, and are taught to read it, the Spirit of God must shine upon them; and perhaps without even the human voice, there will be many brought out of the darkness of sin into the blessings of the Kingdom of Christ, and will be made His own dear children.

This afternoon I want to give just three reasons for missionary enterprise. I begin with the lowest reason of all for undertaking more efficiently and earnestly the missionary enterprise which God has committed to His Church. First of all, for the Church's sake; for our own sake. You may say—men do say—if God wanted the heathen to be converted, why did He not send some of the angels. He might have commanded His angels to fly into the four corners of the earth with the everlasting Gospel, but God knew that His Church could not afford to lose the blessing that must come to her as she becomes His handmaid, His messenger, His ambassador to all the nations of the world. There is a wonderful reflex blessing in missionary work. You may depend upon it that the man, the congregation, or the church that undertakes missionary enterprise from the right motive, will be abundantly blessed. God does return sevenfold into our bosoms for all that we can possibly give to Him.

I very much fear that there is a sort of stagnation in the Church to-day. We are looking after our own interests and forgetting God's work. You know that if you put living water into a cistern and stop up the outlet, it soon becomes stagnant, putrid, and dead; but let there be an overflow, an outflow as well as an inflow, and the water remains living water, carrying a blessing with it. Not very many weeks ago it was my privilege to stand upon the shores of the Dead Sea. There is, as you know, very little sign of life around that sea. All is death and desolation, with hardly a blade of grass to be seen within a long distance of it. What is the reason? Because the Dead Sea is always receiving the river from the north and never giving out its waters. Then, in contrast, go and stand on the banks of the Lake of Galilee, for instance, or the Lake of Geneva, and see the difference. There are the vine-clad slopes—in the latter instance at least—coming down to the very water's edge, the trees dipping their branches into the lake; everywhere life and fertility. Why? Because the lake not only receives the river at the south-east corner, but gives out at the west a life-giving stream. Wherever the river goes there is life; it carries a beneficent benediction with it wherever it goes. In like manner should we give to the heathen world what we receive. The more we give out, the more we shall get from God; the more we obey His command, the more shall we have, and know in our own experience the fulfilment of His promises.

There are, at the present moment, in the world something like nine hundred millions of heathen. Do you know what that number represents? For every single letter of the Bible, beginning at Genesis and going on to Revelation—for every letter, mark you, not every word—there are 252 heathen who have never heard of Christ and His love. We, in our work for God now, often take inspiration from songs of victory and our experience in the past. Christ, as He looks out upon the world, takes compassionate inspiration, not from what God has done, but from the needs of the multitude; and when He sees them, He is moved with compassion. I do believe that when we, as individuals and as Churches, see the wants of heathendom, and do our best to satisfy those wants, our hearts will beat loyal and true to the Lord Jesus Christ. When the doctor comes to a patient, he puts his hand upon the pulse at the extremity, and can tell thereby how the heart is beating at the centre of the body, and you may depend upon it that as the great Head of the Church puts His hand on the pulses of the Church's life, in the extremities of the world, He can tell something of how the Church's heart is beating at home, how full of life and power it is, how full of obedience to His will and command. Yes; for our own sake—and I do not think it is altogether a selfish reason—it is time that we should rouse ourselves, and rise indeed to the heights of Divine enthusiasm. We who have been loved with no common love, but with a love ineffable and Divine, let us see to it that we show forth our love, and our praise also, in our bodies and in our spirits, which are God's.

Then there is another reason—and a very solemn one is this—for the sake of the heathen. I spoke just now of nine hundred millions of heathen. I feel almost unable to think and speak of it. Where are they going? Has the cry of those countless souls, which day by day enters into the ear of the Lord God of Sabaoth, ever reached your heart and touched your soul? Where are they going? I do not think it is well to be wise above what is written; but whatever Scripture we may read which does tell us about the future of the heathen, it is unutterably dark. Were I to try and picture its reality, with a brush dipped in the darkness of despair, I could not tell the real truth or portray it in its true colours. Read what St. Paul says in 1 Thess. ii. 16, where he says he preached that they might be saved. From what? I refrain from giving an answer. Take only the first two chapters of Paul to the Romans, and see what the Apostle there says of the heathen. In chapter i., verse 18, the Apostle says that the wrath of God is revealed against all unrighteousness of men who hold down (as in the Greek) the truth in unrighteousness. It pictures every man with the voice of God in his heart, struggling with conscience, as with an antagonist, and, instead of feeling after God that he might find Him, holding down the truth in un-

righteousness. You say they have never heard the Gospel of Christ. What does the Apostle say in the same chapter? "They are without excuse." I know of no words more solemn in the whole Bible than those which are three times repeated in the first chapter—"Wherefore God gave them up." In ii. 12 we read—"As many as have sinned without law shall also perish without law." Some men say—"Have they not their religions?" It is quite true that they have. After all, there is a great deal of "religion" even in this Christian country, which does not lead the souls who believe in it nearer to God one single whit. They have religion, but not Christ; they are living without God, and dying without God. Oh! if some of us were asked to live without God, we should say that we would rather die than be without Him; but imagine what it must be to live and die without God, and without hope in the world.

I remember some years since going over a certain castle on the Continent. As we went down into a celebrated dungeon at the bottom of the castle, we came upon a dark place reeking with damp. The guide showed us a light, and in the far corner was a door. He told us this was the place where the owner of the castle used to put in special prisoners of whom he wished to be rid, and that the door in the corner was made with a very particular purpose. Our guide went up to the door, pushed it open, and we saw by the dim light of the flickering lamp three steps. We could not see further, and asked what it meant? The man told us that when prisoners were locked in this dungeon, they naturally tried to find some way of escape; and as, in the darkness, they felt round the damp walls, they at last came to this door, and, to their joy, found that it would open. Trembling and fearful, they would creep down the steps—one, two, three—and then there was a fall of some hundred feet, into the lake below. I thought at the time, and have done so ever since, there is a picture of the religions of heathenism. They are trying to escape; for there is that in every man which makes him long to be righteous before God. There is a craving which God has put into every single heart; and in the misguided effort to satisfy this, they regard their "religion" as a means of escape, but it lands them in the outer darkness.

Ah! friends, if we want to know God's mind upon this matter, if we want enthusiasm for missionary work to be quickened, there are two means we may use. First, let us go and look at Christ, see Him hanging on the cross, and the blood flowing which has redeemed us. Then go and see the heathen as they are, without God and without hope in the world.

Some years ago—sixteen or seventeen—when I was working in the East-end of London, there were some men digging a sewer through one of the main streets. While some of them were at work at the bottom, the sides caved in, and the soil fell upon those who were working beneath. As you may imagine, there was soon a great crowd and crush, and many made efforts at rescue. One man, however, was standing on the top of the trench, looking on, with his hands in his pockets, while others were working. At last a woman came and touched him on the shoulder, saying—"Bill, your brother is down there!" In a moment, off came his coat, he plunged into the trench and worked as hard as any of them, because he realised his brother's peril. You stand upon the heights of Gospel privilege and light to-day, and I point you to the dark depths of heathenism and say—"Your brothers are down there!" Will you not come to the help of the Lord against the mighty; and, for the heathen's sake, as well as for your own, do something to aid in God's great work?

I have kept the chief reason till the last. First, for our own sake; second, for the heathen's sake; lastly, for Christ's sake. You remember how St. Paul says, in Eph. v., "Christ loved the Church, and gave Himself for it"; but oh! brethren, we want something nearer than that. We want to be able to say, with the same Apostle, "He loved me, and gave Himself for me." Christ claims you, every portion of your being, every power of your person Christ claims to be His. You remember how—in Lev. xx. 23—God tells His people that they are to be a separate people that they may be His. How blessed to think that He calls us His. Over this place where we meet to-day, God's voice sounds to each one of us—"Ye should be Mine; ye are not your own, ye are bought with a price." When they nailed the hands of Christ to the cross, He bought your hands that they might work for Him; when they pierced His feet, it was that you might follow Him. "Ye are not your own, ye are bought with a price." What have you and I done in return? God knows how little we have done for Him Who has done so much for us.

In the days of old, there was a certain king who was unable to sleep, and sent for his chamberlain to bring before him the records of deeds done by some of his brave servants. There was read the deed of one Mordecai, who had saved the king's life; and you remember how the king spoke to the chamberlain, and said: "What has been been done to the man who saved the king's life?" The answer came back that nothing had been done. You have been saved from worse than physical death. "He brought me up also out of the horrible pit, out of the miry clay, and hath set my feet upon a rock." What have we done for the One Who has saved our souls? Does the mournful answer come back this afternoon, "there is nothing done"?

"I did all this for thee;
What hast thou done for Me?"

It is such a glorious gospel that Christ asks us to preach. It is nothing of our own. It is a simple message; and with it, we need never, never be ashamed to go anywhere. It is still the power of God unto the salvation of all who believe. I tell you honestly, this afternoon, I would rather be a man with a small intellect but a great gospel, than I would be one of your great *savants* of the present day, with a dwarfed and emasculated gospel without a crucified Christ and His atoning blood.

If the Lord Jesus Christ were to come here to-day, and speak to us, saying to one, "I send you here," to another, "I send you there," how should we feel anointed for the work; but because we do not see Him face to face, because we only read His message and command, is it any the less powerful? Surely He does come to us; and surely if

we realised something of what He has done for us, we should be ready to be anything, or do anything, if only we might advance His kingdom; we should be ready to lie down in the very dust if only Christ were raised the higher. If Jesus were to come to Cambridge this afternoon, and were hungry we should give Him bread, if He were thirsty we should give drink. Will you not, when He says, "Feed my sheep, feed my lambs," go forth to do His work and to obey His will?

There are three things which I wanted to speak of as the great needs of the present day. I will just mention them. First, prayer. Ah! we need more prayer. "Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest." Remember, when you pray, be prepared for the answer, whatever it may be. When the disciples were commanded to pray to the Lord of the harvest, the very next step was that Christ sent them forth. When we pray, are we ready to be sent forth to do His will? If you pray thus, be ready when God gives the answer, whatever it may be and wherever it may take you.

I do not wish to say much about money—all the societies need it. I will say nothing about it but this: if your hands are crucified with Christ, there will be no close-fistedness about your giving, but you will be ready to pour out all you can at His feet.

Lastly, we need not only prayer and giving, but we need more individual, personal consecration to Christ and to His service. Oh! surely each one of us should realise more and more that we belong to Christ, that all we are is His. Oh! I would not have a single member of my being which did not belong to Christ, if I could help it. "Ye should be mine, ye should be mine, ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's."

We sometimes cry out in our prayers, "Awake, awake, O arm of the Lord, awake as in the ancient days, in the generations of old." But the answer comes as quickly and clearly as to Israel, when the words were first spoken. You remember that in the next chapter (Isa. lii.) the answer comes from God. It is not God who is asleep, it is His Church. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." When the Church awakes then God awakes, and His right hand and holy arm will again get for Himself the victory. Let us not pray for God to awake, but let us awake ourselves; and as we wake and come to the help of the Lord against the mighty, so God's power will be known, and His saving health among all nations.

I remember when I was a little boy—out in North-West America, where my father was a missionary—looking at the pictures in *The Illustrated London News*. We used to get them regularly, and there were one set which touched my heart more than any I had ever seen before or since. They were pictures of the brave deeds done by our soldiers and sailors in the Crimean War, which had won for them the coveted trophy of the Victoria Cross. As I looked at them my boyish heart beat too big for my waistcoat as I thought that, when I became a man, I would serve the Queen and try to win the Victoria Cross, and for a time that was the highest ambition of my life; but now I know of a service which is better than even the service of our beloved Queen. I know of a Cross which is dearer to my heart than even the Victoria Cross, and there is no higher honour in all the world than to take the Cross of Christ to a dying world, relying upon His promise, "I, if I be lifted up from the earth, will draw all men unto Me."

FOREIGN MISSIONS.*

By Mrs. Isabella Bird Bishop.

Mr. Chairman, ladies and gentlemen,—It is as a traveller only, and not as one in any way connected with Christian Missions, except by sympathy and interest, that I have been honoured by being asked to address this audience to-night. I have become interested in missions through the travels of ten years, seven and a-half of which have been spent in Asia; and my interest has arisen less, I think, from having seen the work of missionaries, interesting though that is, than from having realised by long and solitary journeys in heathen and Moslem lands, the awful darkness of the heathen and Moslem world—a darkness so great that one shudders as one passes through it; for it is truly a darkness which can be felt, a darkness so great that, even in recalling it, one's heart seems to sink.

This spring, since my return from Corea, I have attended various great missionary gatherings in London. The note struck was one of praise and thankfulness; and I believe we cannot be too thankful, too grateful to the gracious God Who has blessed instrumentalities so feeble, and work which, one may say, has been so ungenerously carried on—that is, ungenerously carried on when one reflects upon the large body and extreme wealth of the professing Church of Christ in this land. It seemed to me often that there was an amount of congratulation—I hardly like to say self-congratulation—about the view taken of the success of missions in the heathen world. To me, who had just come from a darkness lighted only here and there with what seemed more like glow-worm sparks than aught else, it seemed as if the feeling, while one of thankfulness, should be mingled with the deepest abasement for the work which the Church has left undone, for this awful mass of darkness which extends throughout the whole of Asia, and which wraps within its pale and its unutterable shade millions upon millions of our race.

When I was asked to address this audience to-night, I wondered much what I should say. It seemed to me that to an audience composed of

* An address delivered at the Cambridge Conference.

members of the Evangelical Alliance and their friends, there was little that could be said. Probably you know all about missions; at all events, a great deal about them. It only occurred to me this evening that instead of taking the subject of missions at all, either in their success or failure, I would just try to convey to you, in the short time allotted to me, some of the impressions which have been made upon my own mind, in my years of travelling through the darkness of Asia. I labour under the disadvantage to-night of not being able to speak from anything but brief notes, but I shall ask to be excused as I try to convey a few of these impressions.

One hears very often, and at missionary meetings perhaps specially, that the people are athirst for God; that the Gospel has but to be preached, and they will fly as a cloud and as doves to their windows. The whole of my experience is against that view. The whole of what I have heard from missionaries in all Asiatic countries is dead against that view. I would by no means say that, in going over the land, some few are found who are seeking, not after God, but after a righteousness which shall, in some way, satisfy themselves. I have been told by missionaries in China, repeatedly, that a large number of converts, specially in Manchuria, are from among those members of secret societies which have for their chief object, not revolution or political changes, but the working out of righteousness. It may be granted that in the more enlightened of the countries there are such persons, and that there are some, doubtless, in the Mohammedan world who are seeking after God if haply they might feel after Him, Who is not far from every one of us. But these, according to all testimony, are very few, and the people generally in heathen lands are completely satisfied with the darkness in which they live. Every person brought to the light seems to have to be laboriously excavated by the earnest, self-denying, persevering work of the missionary, man or woman.

Now, in these countries, of course, there are the great philosophical systems of Hinduism, Buddhism, Confucianism, and we may give even Deism a place. Then there are the fetish systems of Africa, and regions north of the Amoor. In both cases the result seems largely the same—that none of these things lead men up into the higher atmosphere of life or thought; but that the tendency, whether it be of fetish worship or of a higher forms of Hinduism or Buddhism, is to grow lower and lower, and to have less and less power to raise the lives of men. The one thing which impressed me everywhere was that there is no resurrection power in any of these systems of religion; there is nothing to raise men when once they have fallen, nothing to help and nothing to save. I am not speaking of any of the cruel and more repulsive features of heathenism, such as cannibalism, human sacrifices, or horrible rites, nor any of these things; but wherever Islam and heathenism in their better forms exist, there is a dead level of utter ungodliness in thought and life: every form of evil prevails, there is no trust between man and man, the law is an engine of oppression, and justice is regarded as a commodity to be bought and sold like any other—which the poor are unable to buy. Dishonesty, over-reaching, cheating—all these things abound; truth between man and man is absolutely unknown, woman is degraded to a depth which we can hardly conceive possible, and social order, even with the high pretensions of Confucianism, is on the lowest possible level. There are no flowers of Paradise growing out of the corrupt soil of heathenism—we must not look for them; and when we have been long in these lands we cease to look for such things. We know that all we can hope for is to find a somewhat less painful state of things in some families in particular cases. We must remember that there is no public opinion in any of these countries, nothing like the influence of an enlightened Christianity by which we judge of right and wrong, nothing to condemn wrong-doing anywhere. The whole head is sick, and the whole heart is faint. It is darkness and sin everywhere.

Remember, too, what sickness is in those countries. In almost all regions there it is closely connected with belief in demons. This I have only come to learn and enter into on my last long journey during three and a-half years—that, in sickness, when the mind is most capable of receiving impressions from the outside, it receives them solely from the supposed agent of the demon, from the medicine man, the mahatma, the sorcerer, who comes into the house whenever there is sickness. The whole idea of curing sickness is exorcism of devils, carried out by the agents of those devils as they are supposed to be. There is not only the horror and loathing caused by a sick person among his most intimate friends, because he is believed to be possessed by a demon, but there is the horror of the patient himself in believing that he is so possessed. This leads the friends in uncounted instances to carry the unfortunate sufferer and lay him on the stone or mud floor of an outhouse, or to leave him on a mountain side, that the house may not be contaminated by the demon who possesses him. It also leads to frightful ceremonies surrounding sickness in these countries—beating of gongs, firing of guns, playing of cymbals, roaring fires and dancing around them, wild and frantic incantations—all these things accompany sickness, and render it a time of unutterable horror. This is one plea for medical missions. It is through medical missions alone, as it seems to me, that in some countries the close connexion in the minds of the people between sickness and demonology can be severed, and the time of sickness become a time of hope.

Then there is the influence of woman, which is so much relied upon to do good in our own Christian countries. In heathendom the mother shirks none of her responsibilities, does not delegate to others the bringing up of her children, but slaves for them, and acquires that influence over them which is gained by pious mothers in this country who devote themselves to their children. But her influence, as the great conservative element in these countries, is used, as the children grow up and long after, over married sons and daughters-in-law, to secure the continuity of false systems of religion. It is the woman in the house who keeps up sacrifices to the demon, and to whom this falls as her appropriate office. She takes care that no idol ceremony shall be allowed to fall into disuse in her family. Therefore, the very influence on which we might rely for raising and helping the people

is the one which is perpetually dragging them down in every heathen land.

Then we must look at the enormous area of this "darkness which can be felt." It is not a little spot here and there. It seems to be calculated that 1,050 millions of our race are non-Christian; and that of that number 800 millions have never heard of the Lord who came to save. The number we absolutely cannot conceive; but there it exists, this area of darkness ruled over entirely by the god of this world, the spirit that worketh in the children of disobedience. An area of misery—temporal misery, to a great extent—awful oppression of power, gross injustice, exaction, cruelty; all the better feelings of humanity either absent or trampled in the dust. This is the state of 800 millions at this date, when for 1800 years the Lord has ascended into His glory!

If the task before the Church were conquest alone, it would be severe enough; but we must remember that the Church of Christ has also to compass re-conquest. There is no more painful and solemn thought in connexion with the darkness of this world than this—that great areas, once in darkness, have known the light. North Africa, Persia, Central Asia, have all contributed their quota in early days to the noble army of martyrs. Christianity has spread throughout those countries. The son of the bond-woman, however, has triumphed over the son of the free-woman from the Atlantic to the frontier of China. I know of no sadder thought than the knowledge that all these regions have to be re-conquered, that the task of re-conquest is harder than even conquest; and that wherever Islam has gained power and sway there the difficulty is largely increased. Heathenism is easier than Christianity everywhere—we know it, and yet this task lies before the Church of Christ.

It is certainly not members of the Evangelical Alliance who would be inclined to look upon the task, either of conquest or re-conquest, as a hopeless one, considering that the Lord reigneth; and, as I have seen lately in Corea, the old Gospel which many think has become obsolete—the Gospel of the grace of God, of the Son of Man, of judgment to come, of Divine justice, of Divine love, of the one Offering for sin—these old truths are at this moment in Corea as powerful as at the Day of Pentecost, while hundreds and hundreds of native converts are bringing forth the same fruits of righteousness as those we read of in the Acts of the Apostles. If a small area in Corea can be so blessed, would not the larger area of darkness be amenable to like blessing? We have promises in both the Old and the New Testaments which may well sustain our faith, in spite of all these terrible difficulties. We know that the blood of the martyrs, whether in Armenia, or Cochin in China, has not been shed in vain. We know that the life lived by godly man, woman, or family in the darkest corners of heathendom is not lived in vain. We know that the idols shall be utterly abolished; that Buddhism and Hinduism must give way; that the son of the bond-woman shall not always triumph over the son of the free; that the kingdoms of this world shall become the kingdoms of our God and of His Christ; and that in all the wide dominion where there is now unutterable darkness, there shall one day be no more curse, because there shall be no more sin.

My friends—inheritors of the Christian centuries, heirs of God and joint-heirs with Christ, men and women pressing towards the prize of the high calling of God in Jesus Christ, being fitted every day, by the operation of God's Spirit, for the inheritance of the saints in light, who look back to the one Sacrifice offered on Calvary, and forward to its full fruition when death shall be swallowed up in victory; children of the light and of the day, who see that the Dayspring from on high has shone and has guided our feet into the way of peace. On the other side, there are those who are sitting—to the number of 1,050 millions—in darkness and in the shadow of death, on whom no light has ever shone, who know of no love of the Father and no atonement of the Son; to whom this universe of God, which you see to be lighted with His love, is all one vast darkness, peopled with demons and idols of horrible character, and aims dark, benighted, servile!

What are we doing and proposing to do for these? "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes became poor, that ye, through His poverty might be rich." We look forward to His coming in His kingdom. Is it not a question for every one of us to ask, What am I doing? What can I do? What shall I do? A great need of labourers exists. It is not enough to pray the Lord of the harvest to send forth labourers into His harvest, when the silver and the gold, which we say are His, are spent in selfish aims and luxuries of our own. May we not review our personal expenditure once more? May we not reorganise our expenditure by the Cross of Christ, and prayerfully, as in the light of His eyes, adjust our needs and Christ's claims? If these 800 millions, these 1,050 millions are those for whom Christ died as He did for us, are we holding anything back that we could give for their salvation? Are we holding anything back from Him Who took upon Himself to deliver man, and has kept nothing back?

These thoughts are very solemn to me, coming as I have so recently from awful heathen darkness to the light, for instance, of such a meeting as this. The contrast is so emphasised. We here, meeting joyfully, happily, in brotherly and sisterly love, to worship the God Who has revealed Himself to us through His Son Jesus Christ. Then, 1,050 millions in the outer darkness, without hope, without God in the world; passing at the rate of 4,000 every hour, as it is estimated, from Christless lives down to Christless graves. Are we not callous? Does not the very repetition of the accounts of the woes of heathenism tend to produce the callousness? May we not pray that God would consume our callousness, our shallow sympathies, and make us in earnest? We are only half in earnest about this heathen world. When one goes from place to place and travels three, four, five, six, seven, eight hundred miles without seeing a single messenger of the Cross, does it not make one feel that we have never realised the great needs of the heathen? When one finds the work crippled—one man where there should be six, one woman where there should be twelve—is it not certain that the Church of Christ at home has not risen to her mission, that love to Christ Himself is cold, or there would be different results abroad?

I must say just one other thing. Armenia has

been mentioned. I spent four months travelling in Armenia. One night I was in a village khan—a subterranean place of large dimensions, where the horses, buffaloes, sheep, and goats of a large village are driven, and kept there for the night, to be in security from the Kurds. This was the only place where a traveller could gain shelter—for the thermometer was below zero, and we were afraid of pitching our tent at the door. As the night wore on to day, some men of the place came to see me, having heard that there was an English traveller in the khan. For the space of about half an hour they urged me strongly that a "teacher" should be sent to them. They were not asking for any temporal good, but said they were dark, that people and priests are passing away in the darkness they knew not where, and they wanted to know more about God and His blessed Son. They said they had the Bible, but no instructors. They knew we had the light in England, and they wished me to pass their request on to those in England who would send them a teacher. When I returned to England I lost no time in doing it. I have urged the request of these poor persecuted people over and over again, without a solitary result. No teacher has been sent; and, as I say, they are passing away in the darkness. Thoughts come to me, suggested by outward circumstances; and, as those men spoke, many thoughts came to me of the luxury of home. I said I did not think that England would send them a teacher. "England is very rich," one of them said. Just as the man said it I looked round, and the fire and torchlight fell on the long horns and the curly heads of many mild-eyed oxen. My thoughts were turned by this to that scene some 1,800 years ago, when He who came into the world to save us lay as an infant in a similar place. Thoughts came to me of Him whose whole life, from the stable in Bethlehem to the Cross on which He was sacrificed for our sins, was one career of incomprehensible self-denial. "England is very rich," they said; but where in England is the spirit of the Lord Jesus Christ, the spirit of sacrifice, the spirit of incomprehensible self-denial? I almost hesitate to speak these words; and yet I am forced to speak them by what I have seen in Asia. It seems as if we just took the matter so easily. These souls passing away at the rate of 4,000 an hour, to whom we have never given the light; we basking in the full sunshine of the Divine Presence here, letting them perish in the outer darkness.

One of the things which have impressed me on coming home is the increasing luxury of living, the increasing expenditure upon mere selfish enjoyment, lavish decoration of houses; extravagance in dress; extravagance, one may say, in holidays, in rare editions of books; extravagance in things which are beautiful and not in themselves sinful at all, but which become sinful when they stand between us and the obeying of our Lord's last command to "teach all nations." How can they be taught without teachers, and how can the teachers go unless they be sent? With us are the means for sending them; and if we spend upon ourselves what should be spent upon spreading the Gospel, are we not guilty at least of not following the example of Him who died for our salvation? We are very guilty concerning our brethren; for every missionary who comes home, and every traveller who, like myself, comes home with the news of the darkness and sorrow of heathenism, increases the guilt of those who go on content to spend upon themselves what they should give to the cause of Christ. We are all guilty.

Do we not, through all missionary statements concerning the misery of heathenism, hear the voice of Him Who spake as never man spake, calling upon us to follow Him, and declaring that the measure of our love for our brethren must be nothing less than the measure of His own? Is He not pleading at this day with His Church, by the increased knowledge of the darkness of the world and the woes of heathenism? Is He not pleading with hands which were pierced for our redemption, pleading with us that we will give up luxury, that we will deny ourselves, that we will take up our cross daily, that we shall not pass beautiful weeks of self-indulgence, but that we shall pledge ourselves in His strength for self-denying lives? By many a pathetic plea He calls upon us. He calls upon us by His agony and bloody sweat, by His Cross, His Passion, His glorious Resurrection and Ascension, by His intercession for us before the Throne of God—to follow His example, to take up our cross of self-denial and follow Him.

It seems as if one could scarcely cease to speak upon this subject, but the hour is late. We hear the Lord speaking to us. It may sometimes seem that the cross is heavier than of old, and that the steep of Calvary, which we all must climb if we are to be glorified with Christ, is more rugged than of old; that there is more to give up if we are to follow the Master than there was. But every step of the road of self-denial is wet with the Master's blood. Ever before us He goes, calling us to follow Him on that road of self-denial. May we not, realising something of that great love wherewith He hath loved us, even when we were dead in sins—sacrifice something of fashion, it may be comfort, luxury, many things which are pleasing and have been pleasing in our eyes, so that we may make that great love known to those who are dwelling in darkness and in the shadow of death? So, in the highest and truest way may we follow Him, press forward to the prize of His high calling, and be fellow workers with Him in His mission to save those who are lost.

PRAYER.—The highest act of prayer is impossible, unless and until the human suppliant, deliberately seeks to *meet God absolutely alone*. To secure such aloneness with God we are bidden to "enter into the closet," to find some place and time where we may shut ourselves in with Him. This is so important that it is made emphatic by repeating the thought in another form: Christ adds, "And when thou hast *shut thy door*, pray to thy Father, who is *in secret*."—*Rev. Dr. A. T. Pierson.*

Missionary Notes.

CONVERTS TO CHRISTIANITY IN MEXICO CITY.—The leading article in *The Gospel in All Lands* for August is from the pen of the Rev. Dr. Evans. It contains pleasing pen-portraits of some trophies the Gospel has won through the faithful preaching of the Methodist missionaries: "Here we see gathered, Sabbath after Sabbath, representative Mexican Methodists—venerable in years, saintly in devotion, consecrated in lives—some of the first-fruits in Methodism in Mexico. Look over the congregation and, among others, you may see Colonel Guerrero, an old soldier of the Liberal Party, and now enjoying the religious liberty for which he fought—a devoted Christian man, and one of the official members of this congregation. Yonder sits Señor Manriquez, father of one of our native school-teachers, who, when an emissary of Rome called into question the truth of the 'Protestant' Bible (King James' Version), said to him: 'If you can prove a single statement in that good book to be false I will allow you to pluck my tongue out by the roots. I know it is true, because it is true here' (laying his hand on his heart). Then there is Josefa Chacon, Biblewoman, labouring day after day, from house to house, reading a chapter here, offering prayer, distributing tracts there, giving a word of exhortation or advice as needed; altogether, by unceasing devotion, unfaltering labour, and holy living, doing much to build up the Master's kingdom in Mexico. And yonder, near Josefa, sits Señor Sanchez, a carpenter, like his Master, and following Him in these closing years, although often in poverty and distress of body, always in peace of mind and soul. This is the one who, when an American contractor commanded that he work on the Sabbath, refused; and when a reason was demanded, as he could not speak any English and the contractor could understand but little Spanish, began hesitatingly to whistle, as his reason for objecting to working on the Sabbath day: 'There's a land that is fairer than day, And by faith we can see it afar,'—risking the loss of employment rather than desecrate the Lord's Day. We can learn lessons of loyalty and consecration from this poor Mexican."

SIAM.—*The Mission World*, in quoting from the organ of the American Presbyterian Church, gives some interesting particulars of the sympathy the King and people of this advancing country have with Christian Missions: "On all proper occasions the King has expressed his appreciation of our work, and several times he has contributed to the support of our schools and medical work. He has also given valuable sites for mission stations at a nominal rent. On our tours in the country provinces, the Governors receive us into their houses, in some instances even invite us to preach in their houses, and send out word to the people to come and hear. When we go to the court-house, frequently the judges will adjourn court and invite us to preach in the court-room. Last year, at the great annual festival held at the largest Buddhist temple in Bangkok, a large pavilion was erected for the use of the princes, where scientific lectures were delivered in the evening during festival week. One evening an American missionary was invited to preach the Gospel in that pavilion, and the highest princes and nobles of the kingdom assembled and listened attentively. Like the rulers, the people have completely changed their attitude toward the Christian religion. At first they were suspicious or openly hostile: and when they were convinced, by the cure of disease and the relief of suffering, of the good intentions of the missionaries, the interest which they manifested was chiefly that of curiosity, and the permanent fruits of the work were gathered but slowly. Now, in many places, there seems to be a genuine hunger for the Word of Life. Persons have come five or six days' journey on foot to meet the missionaries on their tours and listen to the preaching. . . . The old Buddhistic indifference is breaking up, and the hearts of the people are preparing to receive the truth. Already among the Laos, intelligent Buddhists are found ready to admit that Christianity is destined to become the prevailing religion of the country, and thoughtful men among the Siamese are beginning to recognise the signs of the times."

Evangelical Alliance.

THE CAMBRIDGE CONFERENCE.

SEPTEMBER 27—29.

THE fifty-first annual Conference of the British Organization of the Evangelical Alliance proved to be a profitable and interesting occasion to all who were present. Much prayer had been offered for God's blessing upon the arrangements, and from first to last it was realised that the supplications of the Lord's people had not been in vain. Speakers and audiences were alike conscious of the presence and power of the Holy Spirit in many of the meetings, and, without any invidious comparisons, it may safely be affirmed that the addresses were of a high order. The programme itself was a varied and interesting one, and the numerous speakers, representing so many branches of the Church of Christ in our own and other lands, seemed specially fitted to deal with the subjects allotted to them. One who had never previously attended a Conference of the Evangelical Alliance writes: "That which very properly comes first of all, and was above all to be observed, was the high spiritual tone of the speaking and the evident spirituality of the speakers."

It may be well to mention here one or two special features of the Conference, before we give the detailed report of the proceedings, which will be found below. The gathering was held in a town which has attractions of its own: Cambridge looked at its best when the members and friends of the Alliance began to arrive, and fine weather prevailed until the afternoon of the last day. Many seemed to be quite unaware of the beautiful surroundings of the fine old Colleges, and the charms of the verdant landscapes and rich foliage came as a surprise to those who visited the town for the first time. The date chosen for the Conference was thought by some friends to be unfortunate, for it was not "term time"! But in this matter the wishes and the convenience of the local friends had to be consulted; and the question was fully discussed by the Committee in the early spring, when it was unanimously agreed that the meetings should take place just before the commencement of term. This, of course, prevented some of the University men from being present, but at the same time it was much more easy for the local Committee to find homes for all the guests than it would have been a week or two later. Thus the Alliance was able to keep to its usual week for the Conference, and still a number of the gownsmen were present at most of the meetings.

The prayer-meeting with which the proceedings of the Conference were ushered in was felt to be truly a time of "refreshing from the presence of the Lord." This, and the prayer-meeting of each morning, was held in the Henry Martyn Memorial Hall, and the very place itself seemed to suggest thoughts of devoted service to the cause of Christ, which could only prove to be helpful and stimulating to the devotions of those who gathered from time to time. The morning conferences following the prayer-meetings were held in the same hall, while the afternoon and evening assemblies took place in the Guildhall, which was well filled in the evenings.

The opening meeting on the Monday evening was admirably arranged. In the small hall, tea, coffee, and light refreshments were served to the guests as they arrived, and after they had been received at the entrance by Principal Moule (President of the Cambridge Branch of the Evangelical Alliance), and Mr. C. Finch Foster (Chairman). Following this Conversazione came the public meeting in the large Guildhall. Any anxiety as to numbers attending soon disappeared, for the audience filled the capacious room. The opening meeting is always more or less of a social gathering, and the speeches brief and informal. As is usually the case, however, this gathering proved to be one of the most interesting, from its International character. The Garden Party to which the Rev. Dr. and Mrs. Moulton had invited all the visitors, and those who were entertaining them, together with many Cambridge friends, was greatly appreciated. The fine grounds attached to the Leys School presented a very animated appearance, when some five or six hundred friends

had been received by the genial host and hostess. A large tent had been erected on the lawn, and here refreshments were to be supplied later on; but it was known that other attractions were provided in the nature of brief addresses by some of the foreign representatives. At first it was hoped that this meeting might be held on the lawn, but the threatening appearance of the clouds betokened the storm which broke over Cambridge with such violence a little later, and therefore the "Hall" was brought into requisition. Fortunately this is a large building, and very soon it was crowded to overflowing. Here the audience listened with wrapt attention to the several addresses; the only regret felt was that the proceedings had to be concluded without a speech which had been expected from the Rev. C. H. Hocken (lately a Wesleyan missionary in India, but now a resident in Cambridge).

Special mention should be made of the unusually full reports of the Conference given by newspapers throughout the country. This has been quite noticeable, and has been commented upon by some of the religious journals. Many of the London dailies, and also the principal daily papers in such cities as Liverpool, Manchester, Edinburgh, Glasgow, Birmingham, Bristol, Huddersfield, Newcastle, Nottingham, Sheffield, Plymouth, Leeds, Bradford, Dundee, Cardiff, Belfast, and Dublin, published telegraphic reports daily, while a large number of weekly and other journals gave more or less lengthy accounts of the Conference. In some cases also very favourable comments upon the practical work of the Alliance found expression in the columns of leading organs of the Press. Perhaps the unusual amount of attention given to the Conference by the secular Press may account for the meagre reports given in some religious newspapers—even those which often give copious accounts of Alliance Conferences. We may quote a few sentences from two or three of the denominational organs.

The Methodist Recorder had two articles written in a friendly critical strain, from which we extract the following: "The Conference is to commence at 4 p.m. to-day (Monday, Sept. 27) with a Special United Prayer Meeting in the Henry Martyn Hall. The room is already filling when I arrive; a comfortable building, warmly panelled in wood below, bare brick and freestone above, with a heavily-timbered roof, and Gothic leaded windows. Banners, bearing the names of the great mission fields, drape the sides of the room, portraits hang here and there, and along the panelling are inscribed the names of men who have gone out from Cambridge into foreign work, beginning with that of Henry Martyn himself. My eye catches fragments of illuminated texts running round the room—the great commission, 'Go ye, therefore,' and the great outlook, 'The harvest truly is plenteous.' The place is ideal in suggestions for a gathering whose membership and aims are world-wide." . . . Then, describing the Conversazione and Public Meeting, the same writer adds: "Dr. Moule's address of welcome is dignified, cultured, and cordial. Responsive words are spoken by representative visitors, all with refreshing brevity. First Mr. Paton, of New York, gives a breezy and vigorous reply. Then Mrs. Isabella Bishop takes us back to a girlish memory of a little group in her father's rectory in Birmingham in 1844, where the Alliance had its germ, and with a skilful turn of thought we are shown its present development in the great mission fields of Asia so well known to the speaker; into each field she flings a touch of local colour, and gathers from all the same living Alliance spirit of universal brotherhood shared alike by missionaries and native converts. Fraulein von Weling speaks for Germany, in fewer words still. 'Did you ever hear women speak so short?' whispers my neighbour, a clergyman. But Baron Nicolaij beats the record for brevity, though he represents both Finland and Russia. The Chairman seems taken aback, for the first hour is barely over, the collection is made, and we Methodists imagine there is nothing left to be done. But the Secretary knows better, for he has a graphic and masterly exposition of Alliance principles to give us yet, though why he should in his modesty have condemned himself to speak after the collection I cannot imagine. His penalty is a light one, however, for very few leave, and he devotes himself chiefly to a bright and instructive account of Alliance methods of work in succouring oppressed and persecuted Christians, especially in Turkey and Russia. It is quite a revelation as to the preventive and ameliorating influence of the Alliance, and is all the more effective because of the necessary reserve about some of its most powerful instruments."

The Methodist Times' correspondent says that Evangelical Alliance Conferences are too serious and have too little humour about them, but adds: "One or two general features of the Conference have much impressed me, over and above the spirit of unity which has breathed through all. The first is the continual appeal to Scripture, not paraded in elegantly-bound Bibles, but freely used and quoted as the Christian's staff of life. For three days we have lived in a wholesome atmosphere of Scriptural truth. This may partly account for the other features to be mentioned. There has been a happy absence of a carping spirit. The 'Higher Critics' have been left to manage their own affairs; the Ritualists have been seldom referred to, and then only in terms of courteous argument, not with pessimistic howlings; worldly Christians have in the main met with better treatment than mere sanctimonious mud-flinging, which is not likely to make the Father's house more attractive to them. The last feature is the great amount of living missionary interest. In every meeting this cropped up, in some it was all-absorbing. Perhaps the chief lesson that has come home to me as a Methodist is this—that one great secret of vitality in a Church is a continued, eager outlook upon the non-Christian world, and unceasing effort to push the frontier of the Kingdom of God a little further into the darkness."

A leaderette in *The Baptist* contains the following: "*The Evangelical Alliance.*—At Cambridge, during the present week, this useful Alliance is holding its fifty-first annual meeting. Judging from the considerable increase in space allotted by the dailies to its proceedings, it is obviously recognised as of growing importance. The statement presented of work accomplished was extremely interesting. The Alliance is not an organisation of various churches, but of Christian individuality. In this form it is interdenominational and correspondingly influential. . . . But certainly the Alliance has effected much useful service in fostering a spirit of unity and prayer throughout Christendom."

The Daily News in a leaderette says: "There is a concert other than that of the great Powers, and some of its work was explained at Cambridge yesterday. The Evangelical Alliance boasts, and not without some reason, that as an inter-denominational and international union of individual Christians it can and does influence the policy of nations. It even claims to have secured many concessions for persecuted Christians from the Sultan. We fear that there are a few still remaining to be secured. But everybody now knows that if the slow-moving Concert of Europe is now moving at all, it is because, after years of incredulity, the Governments of Germany and France were awakened to the facts of Armenian outrages by the protests that were heard from the Christians of these two countries. Before that the Armenian outrages were held to be but a British fable; and suspicion of Great Britain closed the hearts of the other nations to any lively feeling of compassion for the Christian subjects of the Sultan. The Evangelical Alliance, by promoting solidarity among Christian peoples on these subjects, helps to promote agreement between their Governments. . . . The Evangelical Alliance is non-political and yet diplomatic. On behalf of the Russian Stundists it has 'made appeals to exalted persons, and they listened with interest, and promised to do what they could to meet the Alliance's wishes.' Diplomacy's ways are secret, and the Evangelical Alliance, in its capacity of diplomat, forbids us to enquire who these interesting exalted personages were. Nevertheless, if they really had the power to make these pledges, the Alliance is to be congratulated."

It only remains to be added that the local Committee, and especially its Hon. Secretary, Mr. J. Spearing, deserved and received the warmest thanks of the Conference for the admirable and efficient arrangements made for the meetings. But while thanking all friends who have helped in this undertaking, our first and last thought is one of thanksgiving and praise to God, Who has so signally vouchsafed His blessing, without which all else would be in vain. To Him be all the glory!

The following is a report of the proceedings, but it is only possible in our present issue to give *in extenso* some of the addresses, others will follow in a later number of *Evangelical Christendom*:—

Monday, September 27.

This afternoon a Special United Prayer-meeting was held in the Henry Martyn Memorial Hall, under the presidency of the Rev. W. F. Moulton, D.D. The hall was well filled, and all present seemed to realise the blessedness of such an oppor-

tunity for seeking the blessing of God upon the meetings about to be held. After a hymn had been sung, prayer was offered by the Rev. Principal Moule. The Chairman then gave a brief address, in the course of which he said:—

I could not hesitate for a moment as to what passage I should read from Holy Scripture. The thought which took possession of me was this—we are brought to contemplate fifty years of sacred history. No unimportant element in the history of the world can be fifty years of Divine light, fifty years' meetings of such an Alliance as this—such a gathering of believers expressing their faith in the unity of all in Christ, and believing that, in spite of all appearances to the contrary, their unity will be shown to the world. I would ask you to think, in the place of any words of mine upon the passage which I will introduce to you directly, of all the congregations which have come together as we are now, all confirming, if I may so speak, the passage in question by the experiences of each succeeding year. No two in these fifty years have been alike. To me it is a most impressive thought that—if I may use such a figure of speech—here is one golden passage of Divine Truth, and each successive year has supplied a new margin, painted in different hues by the experiences of the time. The experiences have been very different. Sometimes the Church of Christ has been mainly, predominantly, in joy and ecstasy; at other times, in sorrow and the deepest trouble. Sometimes God's few have met together with this one thought on their minds—"We, being many, are one body in Christ"—when the whole world has been full of wars and rumours of wars; and, instead of the unity of the one body, there has seemed to be estrangement and enmity everywhere. I look upon these circumstances of the times, these parts or developments of human history, as a new and differing margin surrounding the same golden page.

St. Paul, in the passage I shall read, is speaking of estrangements—the deepest and most widespread estrangements. He is speaking of how those estrangements are beginning to display a unifying power, and he speaks of One who is exerting that unifying power. The Saviour who is thus uniting things together throughout the whole earth, is the very One who is moving in Providence and moulding these changing circumstances of the past changing fifty years. We are not free from the thought of enmities, wars, disagreements, estrangements, and you have these thoughts in your mind. However fully you have yielded to the influence of the Saviour, you have before you the sorrows and discords of men, the discords of principles, the war of truth with error; everything which belongs to this great cycle of thought, and you have a new frame in which to put the sacred Word.

I do not know whether I have succeeded in making clear to you the thought which has vividly impressed me. This is sacred history, and each year brings a change; yet the Word of God remains the same, sacred influences are going forth; and, in spite of all appearances to the contrary, men are being drawn together closer and closer. We know that, as it has been in the past so shall it be in the future—God will conquer in Christ; the Saviour will bring together all men whom He has redeemed, in the power of His Spirit, hearing the Word and feeling the influence of love.

Dr. Moulton then read Ephesians ii. 11—22 (R.V.).

Further hymns were sung, and several friends led in prayer, including Dr. Baedeker and the Rev. C. J. Procter. The meeting was closed with the Benediction.

CONVERSAZIONE AND PUBLIC MEETING.

At seven o'clock, Principal Moule (President of the Cambridge Branch) and Mr. C. F. Foster (Chairman of the local Committee) received the numerous guests on their arrival in the ante-room of the Guildhall. A large number were present, and the opportunity for social intercourse and mutual introductions seemed to be greatly appreciated.

Precisely at eight o'clock Dr. Moule took the chair, and by this time the fine hall presented a striking appearance by reason of the large proportion of men in the audience of about one thousand, which completely filled the room. The hymn, "All hail the power of Jesu's Name" having been sung, the Rev. Dr. W. F. Moulton led the meeting in prayer; and thus opened the fifty-first annual Conference.

ADDRESS OF WELCOME.

The CHAIRMAN then gave the address of welcome on behalf of the Cambridge Committee:—

It is my delightful task this evening, Christian friends, to be the voice of the Committee of our Cambridge Auxiliary of the Alliance in bidding our visitors welcome. There is a peculiar pleasure in so doing, as I remember that this is the first time that an annual conference of the Alliance, in this long half century, has ever been held here. We feel it to be an honour, and also a refreshment and a blessing, that our town should be at last the scene of such a gathering. We wish it could have been at a time when the University as well as the town could have been more fully represented. But our visitors will understand that, at this season of the year, the University is only in a sort of suspended animation. It resembles a benumbed limb, into which the life is slowly returning. As we walk about the streets day by day we see here and there familiar faces that tell us how the University residents are slowly returning again; but at present we have not gone much further than that.

Had it been desirable to hold the Conference a week or fortnight later, I am sure that both senior and junior members of the University would have been present in good numbers to-night. But although our animation is suspended, yet we of the gown are animated enough to put in not a few appearances this evening, and so to have the privilege of joining with the town of Cambridge in bidding our visitors welcome.

We have been honoured indeed in the roll of visitors whom we are allowed to expect. Some of those whom we most warmly welcome are already with us to-night. We are looking forward to hearing them; and this will make my remarks all the briefer. But a few words I do ask leave to say regarding the Alliance itself. Let us thankfully remember what the Evangelical Alliance is in its heart and root of purpose. Formed fifty years ago, it has been consistent all along with its beginning. It is an alliance of Christians, irrespective of ecclesiastical division, but recognising the union that necessarily, spiritually, eternally subsists between them by virtue of their individual union with our glorious Head. The Alliance has sought to recognise that union, not merely in the noble sentiment of it, but also in action. There is active union in prayer—a union which in innumerable places, at the beginning of each new year, is felt to bring so much benefit and blessing. Then there is our union, as now, in conference over the great things of the kingdom of God. And there is also a union of continuous combined effort, especially such as may be taken on behalf of any who are anywhere oppressed in connexion with their profession of faith.

There are some things denoted by sympathy with and membership in the Alliance which are eminently important to be held up before the whole Christian Church. It is impossible to be a convinced member of the Evangelical Alliance without taking a spiritual view of the great truth of the Church of Christ, and what it means—which is at once large and distinctive. The Alliance absolutely refuses to narrow its idea of the Church to any one line of organisation or denomination. One of the deepest controversies in the past, and of the present too, is the question, "What is the Church Catholic?" Attempts have been made, as we all know, to narrow the definition to certain forms of organisation, to certain conditions of historical succession. But I venture to say that all such attempts at a definition of the Holy Church Universal, when we attempt to square them with the revealed idea in the Scriptures, are inadequate and impossible; they burst and give way. Even Rome itself has been forced, with happy inconsistency, to speak of the possibility of union with the soul of the Church, though not with its body. Organisation is great; historical continuity is great; but it is greatness of the second order. The true Church is something infinitely higher than what can be enclosed within the lines of "visibility" alone; and this truth needs to be remembered every day with more definiteness, decision and thoughtfulness along with Christian charity. Then the Alliance, on the other hand, embodies the affirmation that it is not possible to do effectually the work of God in the world without definite belief. If we would not bear a feeble and imperative witness, it must be definite. So the Alliance has its "Basis"—a temperate confession of the central evangelical beliefs which have been accepted ever since the Reformation by all the Christian bodies which had part in that movement, or welcomed it (as the Moravians), or sprung out of it. One great object of the Alliance is to witness for all that may be distinctively called evangelicalism in work and life in the Church universal. And I affirm that one great function of true evangelicalism is this—to witness for the necessity of the right scale of belief, the necessity of putting first truths (as they stand first in Scripture) into the first place. There is a strange tendency in Christendom to thrust secondary things into primary places; almost all important error within the Church has to do with this. Therefore does the Alliance witness for the right place in which to hold matters of organisation and ordinance, as contrasted with the mighty verities of the spiritual, Gospel of the Grace of God.

For these abstract reasons I am glad personally that the Alliance has come to us here in annual conference, and I rejoice in the privilege of being permitted to be the voice of the Cambridge Committee in this welcome. And truly on all personal grounds of fraternal and Christian fellowship, we welcome those who from many countries, places, and Christian bodies have come to us. It is a joy, a strength, and a refreshment to the individual Christian, in the individuality of his own life and in the individuality of his own communion, to lift up his eyes and look out and see here in specimen, as it were, "the brotherhood that is in the world." We are to hear words from representatives of Germany and of Russia, and words from a lady whose travels entitle her almost to represent the world; she comes to us as one who has penetrated to out-of-the-way nooks and corners, and everywhere has observed the progress of God's work. To me it is soul-inspiring thus to look out and around beyond the fences of nationality and locality, and to remember that Christians the world over are one body in their glorious Head. It is my custom each Lord's Day morning specially to seek to do this in prayer. I know not what to say of the blessing I find come to me in this: going, however rapidly, over universal

Christendom, and mentally seeing the one world-wide Family who "worship God in spirit, rejoice in Christ Jesus, and have no confidence in the flesh." This is an occasion to accentuate all such views and prayers, and to give them, for me, a deeper reality. And I trust that in this sense, as well as others, this Conference may be a means of grace for us all.

RESPONSES TO THE WELCOME.

Much regret was felt at the absence of General Hatt-Noble, R.E. (Vice-President), who was to have responded on behalf of the Council, but his place was taken by

Mr. JOHN PATON, who said:—

One of our most active and esteemed vice-presidents and my honoured friend, General Noble, was to have taken this pleasant duty of acknowledging the most eloquent and graceful address of welcome to which we have just listened. Unfortunately he is kept away by illness; and so Mr. Arnold looked round, a few minutes before this meeting, for a safe man to take General Noble's place. Now, a safe man is understood, in the Alliance, to be one who will not make a prosy speech, so I must endeavour to preserve my good name and character on the Council, and not transgress the injunctions laid upon me. I cannot refrain from endeavouring to express the hearty appreciation of the Council of the Evangelical Alliance of the cordial and kindly welcome to meet in this renowned and classic town of Cambridge and hold our Conference here. May I venture to say that the name of your President and of Ridley Hall are known to scholars and men of learning on both sides of the Atlantic, that his reputation is as wide as the English language itself. No one, therefore, could more fitly or gracefully welcome us to Cambridge. We thank you, Mr. President, for your kindly welcome. We thank you, gentlemen of the Cambridge Committee, for your labours to make this Conference a success. We thank you, ladies and gentlemen, who have opened your charming homes, and are hosts and hostesses upon this occasion. One further message I must venture to give. In the great city of New York is found the head-quarters of the American Branch of the Evangelical Alliance, and with that I have had the honour to be connected for a quarter of a century. That Alliance will read with the deepest interest the reports of the proceedings of this Conference in Cambridge, and I cannot forget that there is another Cambridge on the other side of the Atlantic, where learning and scholarship are cultivated and mightily do flourish. I can venture to say, from my long and intimate connexion with America, that the Christian heart of that great and mighty nation does beat in most hearty accord with the Christian heart of Great Britain. No matter what politicians may say, or what the editors of political newspapers may have written, and despite those little ebullitions of party feeling which occasionally take place, yet these two great and mighty Christian forces shall, and must, work together. The Arbitration Treaty, which is to render disputes impossible and solve every difficulty, which is to call for the arbitrament of the pen and not of the sword—that grand link between these two Christian nations is to-day being forged. The advocacy of this cause is being fostered and maintained by the American Branch of the Evangelical Alliance and its well-known President, Mr. W. E. Dodge. But my character as a safe man is at stake, Mr. President, and I will only again thank you and the Cambridge friends for your cordial welcome, while I give way to others who will follow me, and to whom you will listen with great interest.

Mrs. ISABELLA BIRD BISHOP was the next speaker, and she charmed and interested the audience with a brief but most telling speech:—

Mr. President, ladies, and gentlemen,—There are many on this platform to-night who have grown grey in working for the cause of Christian unity, in connexion with the Alliance. But I suppose there are not many here, and particularly not many among the audience, who can look back, as I can, to a day when the Evangelical Alliance only existed as a thought in the minds of some good men who deeply deplored, not the external divisions of organisation in the Church of Christ, but the deeper divisions of thought, feeling, and work. I can recall for this audience a memory of childhood, or very early girlhood, when my father, being Rector of St. Thomas's, Birmingham; Mr. Henderson, of Park, one of the most honoured names in connexion with the Alliance; Mr. John Angell James, of Birmingham; and Mr. Orlando Forester—afterwards Lord Forester—met daily for a week in my father's study to talk over the plan for an Evangelical Alliance; to discuss the difficulties which were in the way; and day by day to write down things that had occurred to them as possible in the direction of healing some of the divisions prevalent among the people of God. If I remember rightly, this was in 1844. Lord Forester died only a year ago; and I had the pleasure of being his and Lady Forester's guest in Shropshire not many months before I left England on a long journey in the far East. We then recalled this gathering in my father's house, when Lord Forester and Mr. Henderson, of Park, were our guests, and Mr. Angell James came daily to discuss this matter with them. In the half century which has passed since then, how much the Alliance has effected which, perhaps, is not suspected by the outer world.

Now, if you will allow me, in the two minutes which I think remain, I shall be happy to say what I have seen of the Alliance spirit among missionaries in various parts of the world. I have travelled for seven and a-half years in Asia, and have visited in that time, I think, about 170 mission stations between the eastern shores of Japan and the Sandwich Islands, and those willow-shaded streams by which the Jewish exiles wept over memories of Zion; from the snows of Siberia to the fierce glow of the equator in the Malay Archipelago. In Central Asia, China, Persia, Asia Minor, Arabia—wherever I have met with missionaries in all these lands, I have met with the Alliance spirit, with work for the good of man, carried out in faithful obedience to the last command of our Lord, while the workers have been

holding "one Lord, one faith, one baptism, one hope of their calling," and one hope of eternal life. I have found them meeting together for prayer and Scripture reading, in all the mission stations, loving each other as brethren; holding their own denominational views, many of them very strongly—but these denominational views never, except in one particular case, interfering with that bond of brotherhood in which all were working for the welfare of mankind. It was instructive to see this bond of brotherhood so marked that one never knew to what church or society these devoted men and women belong. All met together in love and harmony, seeking the same aims and loving the same Lord. This Alliance spirit, this blessed observance of the unity of the Spirit in the bond of peace, was communicated by these workers to their converts. One of the brightest features among the Christian converts, and perhaps especially in China, was this Spirit of Unity. There was no saying, "I am of Paul," and "I am of Apollos"; all said, "I am of Christ"—and they helped each other. If they had known that I should be honoured by being asked to speak at this meeting to-night, I am sure they would have sent a warm greeting to all here connected with the Alliance. I think I may well say that the missionary bond and the missionary brotherhood are two of the brightest examples of keeping that Unity of the Spirit in the bond of peace which the Alliance for these fifty years has been striving to promote.

[It was announced that Mrs. Bishop's promised Missionary address would be given on the following evening.]

The CHAIRMAN said: We are now to hear Fraulein von Wëling, from Thuringia, in Germany, who has been used in God's hand to set on foot Conferences for Christian work and spiritual life, on a remarkable and growing scale, especially in Central Germany. She comes to us as one who has the strongest claims on our attention and our sympathy, as being thus used in that wonderful country for a work, as yet, only in its beginning, but pregnant with good for German Christendom.

Fraulein VON WELING (Thuringia) also responded briefly. She said:—

Mr. Chairman, ladies and gentlemen,—I am allowed to speak to you this evening as a representative of the Convention meeting at Blankenburg, a small but enthusiastic Branch of the Evangelical Alliance. I think I may say that, under God, it is owing to the influence of Christians from England that this Branch has developed to such an extent, and, what is far more important, has grown spiritually. I do not say English Christians alone, but I say Christians from England; because Dr. Baedeker, who has stood by us from the first, when we were small and weak, we Germans may claim as our own countryman. We cannot enough thank the Council of the Evangelical Alliance, as also the Keswick Committee, for sending delegates to us. I believe that the sacrifice which they thus bring for Germany has already borne rich fruit, though the extent of the blessing eternity alone will reveal. I thank you much for allowing me to be here, and I beg your continued interest and your prayers for the land of Luther.

The CHAIRMAN: I have now to ask—and it is, indeed, a pleasure to do so—Baron Nicolaij to address the meeting. He comes to us as a Christian representative from Russia and Finland—the latter being an important addition.

Baron PAUL DE NICOLAIJ (St. Petersburg), speaking for Finland as well as Russia, said:—

As it was our Lord and Saviour Jesus Christ's desire that His children should be one, I am thankful to be permitted to be here as a voice from Finland and from Russia, to which I belong. Finland is a small country, but, by God's grace, the Gospel has become free there, and there are various denominations working side by side in the Lord's field of labour. Last year, after a long interval, a Conference larger than ever was held in the Alliance House at Helsingfors. We may thank God, also, that in smaller towns Alliance meetings are held, and its principles and spirit are known. I am still more thankful that one voice should be here also from Russia, which owes so much to the Evangelical Alliance for its practical help; much more for its spiritual help in intercessory prayer. Praise the Lord, the work of God is not ceasing in Russia; but its enemies are obliged to confess that, do what they may, it is progressing. It will progress; and it is truly for Russia the travails of spiritual birth. I am glad to voice the gratitude and appreciation felt by many of God's children there concerning the prayerful and practical interests which has been manifested by British Christians with regard to the work of God in Russia.

The CHAIRMAN said:—

The only complaint we have to make concerning our friends who have spoken is that they have done so with more brevity than we could wish. It is not every day that we get Germany, Russia, and the larger part of Asia represented before us in so short a space of time. Few as their words have been, they are full of weight, life, love, and power; and we are sure that the friends who have thus so highly honoured us will not be forgotten. We shall hear them all again at other meetings during the Conference.

After another hymn had been sung, announcements were made, in the course of which it was stated that letters had been received from many friends of the Alliance who would gladly have been present at this Conference if it had been possible. Among these the following were specially mentioned: Lord Polwarth, President; Sir Wm. Muir (Principal of Edinburgh University), the Bishop of Exeter, Viscount Bangor, and General Hatt Noble, all Vice-Presidents; the Bishop of Selkirk, Alaska; Rev. H. E.

Fox and Rev. Dr. Bruce, Church Missionary Society; Rev. Dr. Marshall Lang and Principal Douglas, Glasgow; Rev. Dr. Jos. Angus; Rev. Canon Christopher, Oxford; Mr. Martin Hope Sutton, Reading, &c. A telegram was also read from Captain Kearney White, of Dublin: "All friends here unite in prayer that God's richest blessing may be with you in mighty power, to advance the cause of your blessed Evangelical Alliance throughout the United Kingdom and all over the world."

CLOSING ADDRESS.

Mr. A. J. Arnold, General Secretary, then gave a brief closing address, describing the work of the Alliance, and showing the power of Christian union as applied to the defence of persecuted Christians in various lands.

The meeting was concluded with prayer and the Benediction by the Chairman.

Tuesday, September 28.

This morning, at ten o'clock, a goodly number assembled in the Henry Martyn Hall for prayer, the Rev. A. Halliday Douglas, M.A., presiding. A hymn having been sung, prayer was offered by the Rev. T. M. Morris. The Chairman read a portion of Scripture and briefly spoke thereon, after which several brethren led the meeting in prayer. During this meeting, as well as on the previous day and on the Wednesday morning, special prayer was offered on behalf of Mr. W. G. Smart and his co-workers in Madeira, who are just now suffering much opposition and actual persecution. Reference was also made to the case of Pastor Mascher, at Dresden, who has been for some time past the subject of religious intolerance.

At eleven o'clock the Chair was taken by Mr. M. H. Hodder, in the absence of General Hatt Noble, who had been announced to preside, but was prevented by illness from being present. The Hall was crowded to its utmost capacity.

The Chairman said:—

It has been my joy and privilege to attend a good many conferences of the Evangelical Alliance, where we have had very precious seasons of refreshing from the presence of the Lord. I think the meetings which have already been held here this week, prove that this is to be one of the very best Conferences we have ever had. The spirit of prayer has been very prevalent this morning, and we have been looking to God that we may have a time of special blessing. At this, one of the earliest sittings of our Conference, it is only natural that we should have our thoughts turned towards the subject of union among Christians. I believe that we may rejoice together in the fact that to-day, among thorough-going Christians, there is a greater spirit of union than has ever prevailed since the days of the planting of Christianity. Those who love the Lord Jesus Christ seem to be drawing nearer and nearer to one another. There is, nevertheless, plenty of room for improvement in this respect; and we are doing what we can, in connexion with the Alliance, to foster the spirit of union. The first subject to be brought before us at our meeting this morning is to be introduced by an old and tried friend of the Alliance.

"THE ANNUAL ADDRESS."

The Rev. J. H. Rigg, D.D., gave what is called the Annual Address, and his subject was, "The True Unity of the Church in Christ: Church Union and Church Re-Union." [This address appears *in extenso* in another part of our present issue.]

"THE PRACTICAL RESOLUTIONS."

The duty of enforcing the Practical Resolutions of the Evangelical Alliance was this year entrusted to the Rev. John Callis, M.A., rector of Holy Trinity, Heigham, Norwich, who gave an address, in which the several resolutions were embodied. [This address is held over till our next number.]

THE BIBLE AND RECENT LITERARY DISCOVERIES.

Mrs. Lewis then gave an able address on "Palestinian Syriac Lectionaries of the Bible," greatly interesting the audience, which consisted largely of ministers and other active Christian workers. The learning and research of so obscure a subject was made doubly attractive by personal incidents relating to the discoveries, and by the exhibition of some of the valuable documents themselves. [This address we hope to publish *in extenso* in our next issue.]

The meeting was closed with prayer by Archdeacon Richardson.

AFTERNOON MEETING.

There was a large attendance this afternoon at the meeting in the Guildhall, Mr. C. Finch Foster presiding. After a hymn had been sung and prayer offered,

The Chairman said the subject that afternoon was that of missions at home and abroad, of sending the Gospel both to their neighbours and their fellow creatures. He asked them to remember that that was an entirely different work to any of their ordinary human work.

Their work was so generally selfish, or limited to a few of their near neighbours, and it also was for a temporary purpose, while the great missionary work was not even for the many; it was for all. They, Christians, rejoiced in being able to send throughout the length and breadth of the land the glorious tidings of the Saviour—of One who was able and willing to save, not only for that human life, but eternally. This work commended itself to all Christians. They found men of all manner of thinking sending out the glorious tidings throughout the world, and he thought the Evangelical Alliance was especially suited to take an interest in such work, inasmuch as these missionary workers in the foreign fields, and also in their towns and cities at home, did not attempt to convert their fellow-creatures to their ways of thinking, but to teach of Christ and of Him crucified. They did not rival each other except in a friendly way. They worked hand in hand together, though differing on various points.

MISSIONARY ENTERPRISE.

The Rev. D. J. Stather Hunt, M.A., vicar of Holy Trinity, Tunbridge Wells, gave the first address. [This appears in another part of our issue.]

Dr. F. W. BAEDEKER, who had recently returned from travels among the Stundists of Russia and in other countries, longed to see the straightforward simplicity of that people more prevalent among Christians generally, inasmuch as the Stundists do not talk of missionary effort as sacrifice, but seem to regard it as a matter of course that they should give out the Gospel which they have received. Saved souls are left in the world to shine for God, that men may know Him and His salvation. Either in hearty personal service, liberal monetary help, or in fervent prayers, every Christian may have a part in missions. Though he was neither a missionary nor a theologian, yet from the very day of his conversion he had naturally told out the glad tidings of God's salvation in the dark places near home, until God honoured him by widening his opportunities for foreign travel, thus opening new fields for testimony. Reverting to the Stundists, he showed how they find God's truth stronger than the law of Russia, which requires conformity in all its subjects to the Greek Church; and how, after their harvest has been gathered in, they have abundant leisure for traversing the land and extending the knowledge of God's love in Christ among their hospitable countrymen. These simple folk have to endure much persecution, but this seems only to tend to an increase of their zeal. They seem unwilling to obtain easier conditions of life by emigration; but they pray for their Emperor and their native land, waiting until, in God's good time, religious liberty shall prevail. Some, however, under the cruel and illegal prolongation of their terms of banishment, have escaped and established a church in Roumania, where men of various nationalities have been influenced for good. Wherever the Stundist may be, he is a faithful witness for God—whether at home, in exile, or in prison. Dr. Baedeker expressed the conviction that, in respect of the Gospel, Hungary and other lands through which he had passed in the east of Europe, though open to evangelisation, are utterly and cruelly neglected. It was painful to contrast this state of things with the prosperity and privileges of British Christians in a land crowded with Christian workers. Then, with Germany, Switzerland, Sweden, Norway, Denmark, Holland so near to our shores, are we not debtors to their peoples in respect of communicating, under God, some measure of our abundant spiritual enlightenment? Everywhere on the Continent, even in Russia, the Gospel on the lines of the Evangelical Alliance finds open doors. Dr. Baedeker had experienced no hindrance to his Gospel labours on the part of the Russian civil authorities. He closed with an earnest exhortation to a consideration of individual responsibility, in view of the great spiritual needs of the dark places of the earth.

Mr. W. B. SLOAN said that the work of the China Inland Mission, among other organisations, is carried out on Evangelical Alliance principles, inasmuch as its workers are of all nationalities as well as of all denominations. Taking almost any of the great mission fields of the world, we may find representatives of various societies at home here in Britain, engaged in spreading the Gospel and, for the most part, working harmoniously together. Happily, the same thing is witnessed in China, under one organisation; for the China Inland Mission not only employs representatives of nearly every evangelical section of the Church of Christ, but finds in the enormous Chinese field ample scope, in numerous district divisions, for the exercise of varying convictions in matters of Church government on the part of those who are lovingly united in the one great purpose of preaching the Gospel. Mr. Sloan's brief reference to the rise and progress of the China Inland Mission for the past thirty-two years, showed how through its instrumentality, eleven provinces in the interior, once without any Protestant missionary, now have the Gospel preached within their borders; and while, of course, there are still vast numbers in the land who have never listened to the glad tidings of God's grace, very many are found who have heard about the Saviour of Whom, a few years ago, they were in entire ignorance.

Baron NICOLAIJ, of St. Petersburg, though called upon unexpectedly, delivered an admirable address, of which the following is the substance:—

He referred to the spiritual awakening in Finland about the year 1883, through the labours of the late Mr. Reginald Radcliffe, which gave such an impetus to religious life and unity that now members of the Salvation Army, the Lutheran Church and other denominations are found working for God side by side. The establishment of an Alliance House has been compassed at Helsingfors. Among

other signs of progress may be mentioned the fact that meetings in connexion with the Free Church of Finland have been made a blessing in revival amongst Lutheran communities. Religious life was greatly quickened a few years ago among the theological students of Helsingfors University. The Lutheran Church has developed some amount of missionary enterprise in Africa, while the Free Church has three missionaries in China, two at a training home in England, and two in India. He trusted that modern facilities for travel might induce increased practical interest on the part of British Christians in the spiritual needs of Finland.

The meeting then united in singing a hymn. Prayer and the Benediction, by the Rev. Dr. Stokes, brought the proceedings to a close.

TUESDAY EVENING.

This evening the large Guildhall was again well filled, the Right Hon. Lord Kinnaird (vice-president) taking the chair. A hymn having been sung, prayer was offered by the Rev. J. G. Dixon.

The CHAIRMAN said they rejoiced that each year, as it brought round their annual Conference, they were reminded of what a mighty power for good that Alliance had been, and recent events showed that the need of the Alliance still remained. Those who went before them had laid down the foundation on which the Alliance had worked for so many years, and, realising that they must go forward and win the position for the Church of God which they desired it should occupy in the world, it could not be by fighting as a disunited force, but they must act in unity, and seek out points on which, as Evangelical Christians, they could unite. And that year of all others, when they commemorated the sixty years' reign of her Most Gracious Majesty, they had on all sides been reminded that their strength and greatness lay in the fact that they were united. They knew, as well as their enemies, that where the British flag flew there were many things which were a common disgrace to their Christianity, but they desired to bring before those nations which were committed to England's care the Gospel of God's Grace. They might not do as well as they wished, but all the principles of the Alliance tended to bring happiness, joy, and religious liberty where those principles were allowed to have full rule. They realised that there were those who did not own the Lord Jesus Christ as their Lord and Saviour, but they rejoiced to see that, as they noticed in their programme, the Alliance had been one of the pioneers of many of the societies which would not have existed but for that fostering care, and they were glad to meet the representatives of some of those societies that day. The good work of the Alliance had been shown in Armenia, and they thanked God that, for the time being, the men and women there were free from the acuter forms of tyranny and suffering. Let them, however, not forget the Armenians, because there was a respite from massacre and pillage, let them continue to pray until more satisfactory rule was established. They rejoiced to see that the Christian influence of Germany was being exerted on behalf of the Armenians, and they hoped there would be no repetition of the massacres. The last news from Asia Minor was that never had there been such an opening for teachers of the Grace of God, while many who had persecuted the Christians had been led to admire their bravery. In conclusion, as one of the vice-presidents of the Alliance, he wished to thank them in Cambridge for the hearty and warm reception which had been given them. They rejoiced to meet there, and they trusted that the result of the Conference would be to draw their hearts nearer and nearer together.

THE HEADSHIP OF CHRIST.

The first address was given by the Ven. John Richardson, D.D., Archdeacon of Southwark. [This address will appear *in extenso* in our next issue.]

The next address was given by the Rev. J. Oswald Dykes, D.D., Principal of the Presbyterian College, London. [The substance of this address will also appear in our next issue.]

A hymn having been sung, the Chairman announced that he would, unfortunately, be obliged to leave before the close of the meeting, but his place would be taken by Mr. Edward Rawlings.

FOREIGN MISSIONS.

The closing address was given by Mrs. Isabella Bird Bishop, and produced a deep impression upon the large audience. The report of this touching appeal (which appears *in extenso* in another part of this issue), though taken by an expert shorthand writer, cannot do justice to the speech as delivered.

The meeting was closed with prayer and the Benediction by the Rev. Dr. Oswald Dykes.

WEDNESDAY, SEPTEMBER 29.

At the prayer meeting this morning, in the Henry Martyn Memorial Hall, the Rev. C. J. Procter, M.A., vicar of Holy Trinity, presided. After singing and prayer the Chairman read a portion of Scripture, and spoke briefly and appropriately. Several brethren engaged in prayer, and again our persecuted fellow Christians in Armenia, Russia, Madeira and Saxony were specially remembered.

At the morning meeting of the Conference Sir Wm. Willis (vice-president) took the chair, and the proceedings having been opened,

The CHAIRMAN said he was sure they would agree with him that the prevailing feeling that morning was one of great thankfulness to God, who had watched over the Evangelical Alliance for fifty-one years. He thought they had great cause for congratulation that this year the meetings of the Alliance were being held in Cambridge. They would all, he thought, agree that words spoken here would go forth with greater power from the very fact of having been spoken in Cambridge. They heard a great deal now of the reunion of Christendom, but he felt satisfied that the true, spiritual union, the only one worth being called union in God's sight, was that on which the Evangelical Alliance was based. The motto which the Evangelical Alliance adopted was one which should be very dear to their hearts —"All one body in Christ." On the previous night their attention was specially drawn to the Headship of the Lord; to-day their thoughts were to be especially directed to the work of the Holy Ghost, both in witnessing for the Lord Jesus and His power in the Church of to-day.

THE HOLY SPIRIT: HIS WITNESS TO JESUS CHRIST.

The Rev. W. Roberts, B.A. (late of Notting Hill), then gave an address, the substance of which will appear in our next issue.

THE HOLY SPIRIT: HIS POWER NEEDED IN THE CHURCH TO-DAY.

The Rev. T. M. Morris (ex-president of the Baptist Union) gave the address on this subject. [This address will also appear in our next number.]

THE PROGRESS OF CHRISTIANITY DURING THE VICTORIAN ERA.

This important subject was treated by the Rev. Dr. Murray Mitchell in an admirable and interesting address, which we hope to give *in extenso* in our next issue.

The meeting was closed with prayer by the Rev. W. Roberts.

GARDEN PARTY AT THE LEYS.

This afternoon some five hundred members and friends of the Alliance assembled in the beautiful grounds of the Leys School, and were received on the Terrace by the Rev. Dr. and Mrs. Moulton, who cordially welcomed their visitors. It had been originally intended to hold a meeting under the trees, but the threatening state of the weather forbade this, and thus the Hall was utilised. Very soon the large room was crowded to its utmost capacity, for all were anxious to hear the addresses of the foreign guests. A hymn having been sung, prayer was offered by the Rev. J. H. Moulton.

The Rev. Dr. MOULTON, who presided, said that he felt the company had done them a great honour in attending there that afternoon. They wished that they could have fulfilled the promise which was implied in the term "garden-party." They would, however, try to do their best to make up for the unpropitious weather. He then called upon

Fraulein VON WELING (Germany) who acknowledged God's hand in the varied work for Him which she had been privileged to carry on at Blankenburg, Thuringia, in the centre of Germany. The Gospel is carried into the Thuringian forest, and orphans are sheltered in the Allianz-haus which, while it affords a place of rest for weary Christian workers, is also the editorial centre of certain evangelical publications and the seat of the now widely-known annual conference. The work, as a whole, owes its inception to Miss von Weling's appreciation and adoption of Alliance principles, with which she was made acquainted during the holding of the Week of Prayer meetings in Bonn some twelve years ago. She gave an interesting detailed description of the manner in which difficulties connected with the observance of the Week of Prayer were overcome by inter-denominational concessions, until the meetings became a means of widespread blessing. She had, at first, experienced from friends some opposition to exercising the principles of spiritual unity in Christian life and work; but under God, perseverance in the right direction had triumphed, and good results had followed in constantly increasing measure. Things declared "quite impossible in Germany," such as united communion at the Lord's Table, had been happily realised; and lasting friendships between Christians of different denominations had dated from their coming together at Blankenburg. Gradually, British friends came to know of the Conference, and delegates from the Evangelical Alliance and from the Keswick Convention have attended of late years. The whole of the work at Blankenburg is carried on in believing dependence upon God, the staff of workers and the orphan

children living from day to day upon what God in His providence, sends. Poor German Christians who travel great distances to attend the Conference, are freely received as guests. There is a modest little contribution box somewhere in the house, but "those who cannot give do not give, and nobody knows anything about it." Increased attendance at the Conference has lately necessitated the hiring of hotels in the town to accommodate the guests, and the engaging of an additional hall in the neighbourhood for overflow meetings; but it may be said, to the praise of God, that the gifts of His stewards have more than covered all the expenses. It seems likely that future annual gatherings of this kind, owing to increasing numbers, will have to be held to some extent in the open air. Bible-readings introduced into the Conference, as in England—as distinct from the ordinary preaching which prevails in Germany—have not only been regarded as a novelty, but have proved to be a means of much blessing to souls. The poorly paid makers of toys, ornamental goods, and so forth in the Thuringian forest villages, fall a ready prey to Socialism; but despite this hindrance to the Gospel, evangelisation among them is earnestly and hopefully carried on in connexion with the Allianz-haus.

Mr. Ivan Prokhanoff (Russia) spoke as a Stundist:—

He said he would have preferred to speak of the honourable progress of Russia in literature, science, and industry, but was compelled to refer to dark pictures connected with the Stundist movement in his native land. The principles represented by the Evangelical Alliance had long been dear to the hearts of Russian Nonconformists, as evidenced in the Conference held about fourteen years ago, although many who took part in it were arrested and imprisoned. The gist of statistics presented by Mr. Prokhanoff was, that of Russia's population the Greek Church claims 85,000,000; Lutherans, Catholics, Mohammedans and Jews, about 25,000,000; various Nonconformists, 18,000,000; while the Stundists may be roughly stated as numbering 500,000. The latter have sprung up only within the past thirty years and are spread all over the country. He read translated extracts of a letter of some length received the day before, and written from prison by a preacher—one of the persecuted people. The only charge against this good man was endeavouring to proselytize orthodox people. Witnesses to his innocence were ignored, and the charge was kept hanging over his head for a whole year. On his arrest he was not permitted to take leave of his family, but was allowed to have his New Testament and hymn-book. He felt that he must work for the Lord amongst his fellow prisoners, with whom he found much favour and sympathy, conveying to them, by means of individual conversation, the good news of God's love in Christ. In an interview with one prison governor, he respectfully and ably defended his attachment to a Book which he declared made even the unlearned wise unto salvation, taught obedience to those in authority, and denounced every form of hypocrisy, lying and sedition. The letter concluded with an affecting account of how, on his last removal, many of his brethren and sisters in Christ crowded the railway station to bid him good-bye for the last time. It was impossible to say when his sufferings would have an end. This case is typical of the condition of the Stundists; and while their sorrows are great, they cherish no malice or resentment against their persecutors, but cling to the hope that the established Church of Russia may, by God's grace, be reformed in the best interests of the people. Their persecution has nothing in common with the political movement. They cannot be revolutionists, because they hold the great principle of peace and love towards all men. It is unfortunate that their fellowship with British and German Christians causes prejudice against them in France as well as in Russia; but they feel bound to recognise St. Paul's teaching that in Christ there is no nationality, but that all Christian peoples are brethren—a truth which the Evangelical Alliance aims to bring into practical operation the world over.

Baron Nicolaij (Finland) gave an address, of which the following is the substance:—

Baron Nicolaij traced some of the good effects of Lord Radstock's labours for God in Northern Russia, from the year 1883. Friends from the southern provinces, who were present at the meetings in St. Petersburg, thought it a very blessed opportunity for promoting united gatherings among Christians of various denominations. An attempt to formulate a written statement of agreement or fusion of opinion was a failure, and the document was destroyed in despair; but an extraordinary manifestation of unity in the Spirit followed. From that time, however, began the persecuting repression which has been felt so keenly in many parts of Russia. While the outlook for religious liberty is dark, it is not hopeless; and the enemies of the evangelical movement in Russia say themselves that all they can do does not stop it. It was the earnest prayer of the speaker that the truth of God might yet reach the Northern and North-East Russian provinces, and make its way into Siberia. In these parts, while the people are illiterate and monks and priests have full sway, yet there is an open ear for the Gospel. God's kingdom commonly advances under pressure, and the sufferings of His people are ripening them for its advent in Russia. It is a bright spot amid many shadows, that the Word of God is received so respectfully and appreciated so highly among the masses. The British and Foreign Bible Society and the Russian Bible Society are compassing wide distribution of the Scriptures, though the means of the latter Society are limited. The Russian Government gives a certain number of free railway tickets for colporteurs of both Societies; and, as is now pretty generally known, the authorities give Dr. Baedeker free access to the prisons, where many a copy of God's precious Word has found its way through His servant's instrumentality. Roman Catholic Poles who have never seen a New Testament when they were in freedom, have obtained it in imprisonment; and it is very rarely that any prisoner is found refusing the Book. On the contrary, some of them fall down on their knees and, in their gratitude, seek to kiss the distributor's feet. A remarkable change has, of late years, come over the Russian Jewish population: for

many of them now readily receive the Book which they scornfully spurned some twenty years ago.

The Rev. C. H. Hocken, formerly Wesleyan missionary in India, but now resident in Cambridge, was to have spoken, but the time being so far gone, to the disappointment of the whole company, he simply said a few words.

After the Benediction by Dr. Moulton, the visitors repaired to a spacious Tent on the Lawn, where tea and coffee and light refreshments were served, thus affording opportunity for social intercourse which was much appreciated.

EVENING MEETING.

This evening a violent thunderstorm, accompanied by torrential rain, broke over the district, and greatly reduced the numbers attending the closing meeting of the Conference. Still there was a large audience when the chair was taken by Mr. W. E. Malcolm, M.A., D.L. After a hymn had been sung, prayer was offered by the Rev. Principal Dykes.

The first business this evening was introduced by Mr. D. WELLBY, who, speaking in the name of the Council of the Evangelical Alliance and the visitors who had attended the Conference, expressed their deep sense of gratitude for the kindness received from their friends in Cambridge, who had given them so cordial a welcome. Their visit would long remain in their memories, and a wish had been expressed that before long they might pay another visit. He expressed also cordial thanks to the local Committee, and said they had especially to recognise the great kindness of the members of the Committee when they first conceived the idea of inviting the Conference to Cambridge, and for preparations that had been made to welcome them. Success had, he was pleased to say, crowned their efforts. He desired to mention especially the services of their honorary secretary, Mr. J. Spearing, who for many years had rendered much help. They could not forget the services of Mr. Foster, the chairman, who was also deserving of the most hearty thanks. The delegates hoped that they were not the only gainers by the visit, but also that the interest in the Alliance might be deepened.

Mr. M. H. HODDER followed, and, as a member of the Council, said:

I have only a few words to add to those of my good friend Mr. Wellby. At our afternoon meeting at the Leys to-day, we were so intensely interested by those who spoke to us that we failed to fulfil one duty. It is, however, not too late to remedy the omission, and we tender to the Rev. Dr. Moulton and to Mrs. Moulton the sincere thanks of the Council of the Evangelical Alliance, and of the various friends from different parts of the country, for their great kindness in inviting us to their charming residence. We fully intended to express our best thanks at the time; but the hour passed so rapidly that there really was not opportunity for a word or two at the close of the meeting. It is, therefore, my great privilege to convey on behalf, I believe, of all who have attended these interesting meetings, our hearty and cordial thanks to these kind friends for doing their part so admirably as to minister to our intense enjoyment.

The Chairman also added a few hearty words in support of the two previous speakers.

Mr. C. F. Foster—on behalf of his fellow-members of the Committee, their Secretary, the ladies and gentlemen who had placed their houses at the disposal of the visitors, and all who had assisted in entertaining the delegates—thanked the gentlemen who had spoken. When it was proposed that the Alliance should visit Cambridge, they did not think that there would be so much work as there had been; but it had been a labour of love, and they felt that they had secured their reward in the good meetings that had been held, and in the kindly words that had been dropped occasionally by their friends, the visitors.

The CHAIRMAN said:—

We have now come to the last meeting of this Conference. The first topic to-night is a great and valuable one—The Reformation. It was at the time of the Reformation that the banner was unfurled upon which was inscribed, "The just shall live by faith," that faith once and for ever entrusted to the saints. The forgiveness of sins, and the communion of saints—these seem to be the subjects which were then brought more or less prominently before the Church of God. In the Cross of Christ we can find what St. James calls "the perfect law of liberty." Does not the believer stand at the Cross of Christ in that liberty wherewith Christ makes His people free? Looking back, individually, upon our past life, looking forward to the future, can we not say, surely this is the glorious liberty wherewith the truth makes us free? Then when we think not only of the forgiveness of our sins but of the love shed abroad in our hearts to lead us to understand something of the communion of saints, how blessed is our experience. God grant that we may all prove it in our lives more and more.

Then, let me say that the law of sympathy doubles our joys. No man can impart his joy to another without increasing his own happiness; and no man imparts his sorrow to another without lessening his own grief. Then, what names are ours! "Fellow-citizens," "servants," "heirs," "soldiers." With the great Apostle of the Gentiles,

who truly loved Christian fellowship, the very names he uses to designate believers are expressive of that condition. I would venture to remind you of that one passage from whence we learn what is to be gained by Christian fellowship. You remember that when St. Paul landed at Putuoli he found the brethren. Wherever Christians are there ought to be brotherhood; and this is a truth which we need to realise and act upon in greater measure. When St. Paul was going along the great royal road to Imperial Rome, the brethren came out forty miles to Appii forum to greet him. They were not ashamed of being associated with a prisoner, and we can imagine them shaking him by the hand. "Whom when Paul saw, he thanked God and took courage." We may not need the courage required by the Stundists and the suffering Armenians of whom we have been hearing, but certainly, in the ordinary intercourse of life, true Christian courage is a thing of which we have great need. I therefore commend to you the Christian fellowship which St. Paul enjoyed, as begetting these two very necessary things—increased gratitude and more courage.

The Rev. David MacEwan, D.D. (of Clapham), then gave an address on "The Obligation of British Christians to Maintain the Principles of the Reformation."

The Rev. G. D. Hooper (of Luton) spoke on "The Reformation's Mightiest Weapon—the Word of God."

The closing address was given by the Ven. W. F. Taylor, D.D. (Archdeacon of Liverpool), on "The One Offering once offered."

These three addresses are held over, owing to pressure upon our space, but we hope to give them *in extenso* in our next issue.

The Conference was brought to a conclusion by prayer and the Benediction by the Rev. Dr. D. MacEwan.

PROCEEDINGS OF COUNCIL.

THE usual monthly meeting of the Council was held at the Alliance House on Thursday, Oct. 21, W. E. Malcolm, Esq., D.L., J.P., presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Professor Thomson.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Rev. Jas. Hamilton, Melbourne, Cambridge.
Miss Shelford, Cambridge.
Captain Manning, Cambridge.
Rev. J. G. Dixon, Cambridge.
Mrs. Lewis, Cambridge.
Mrs. Gibson, Cambridge.
George Apthorpe, Esq., Cambridge.
Miss Powell, Salisbury.
Wm. Hall, Esq., Croydon.
E. E. Mathews, Esq., PH.D., Bournemouth.
Lady Anne Cosserat, Stoke.
Mrs. Phillips, Stoke.
Miss Woodhouse, Devonport.
Miss East, Devonport.
Major Oakes, Devonport.
Miss Thompson, Plymouth.
Mrs. Savile, Exeter.
Commander P. W. Murray, Crediton.
Rev. S. F. Cumming, Exeter.
Miss Sale, Exeter.
Rev. R. M. Spoor, Richmond.

Mr. Arnold gave a report of his recent deputation work, and the Council desired that their special thanks be given to the several friends who have again opened their drawing-rooms for meetings on behalf of the Alliance.

OBITUARY.

The death was reported of Lady Muir (wife of the Principal of the Edinburgh University), who had for so many years shown the warmest interest in the Alliance, and had frequently held drawing-room meetings at Dean Park House, on the occasion of the visit of the Secretary to Edinburgh.

The Council desired that a suitable letter should be addressed to Sir Wm. Muir, expressing deep sympathy with him in his bereavement.

THE CAMBRIDGE CONFERENCE.

The Secretary reported that the recent Conference at Cambridge had been most successful. The attendances had been large; the addresses were generally felt to be most able; and much interest was awakened in regard to the whole proceedings. Mr. Arnold called attention to the fact that the secular Press generally throughout the country had given more than ordinary attention to the Conference—the principal

daily papers in all the leading cities and towns contained telegraphic reports of the proceedings. The Council felt that there was deep cause for thankfulness to God for His favour, which had evidently rested upon the Conference. The Secretary was instructed to convey to local friends, including Dr. Handley Moule, Dr. Moulton, Mr. C. F. Foster, and Mr. J. Spearing the expression of cordial thanks for the special services rendered by them.

Communication from the Austro-Hungarian Emperor.

An important communication was read from the Austro-Huugarian Chargé d'Affaires in London conveying a message from the Emperor of Austria. The Council desired that this be entered upon the minutes, together with the Secretary's reply.

The Stundists of Russia.

Communications were read from friends of the Stundists of Russia and elsewhere. One mentioned the important fact that the Government of Russia are not at present sending any more banished Stundists to the Caucasus, but that there was still great distress and poverty among those who are already there, and also among the wives and children of the banished ones. Another letter spoke of the help needed by the Stundists who had escaped into Roumania, and who are now seeking to establish a school for their children at Constanta.

After due consideration, the Council agreed to further votes of money to be sent to the trusted friends whose communications had awakened so much interest.

Reigious Intolerance.

Letters were read from Mr. W. G. Smart, a missionary in Madeira, who had recently suffered not only bitter opposition in his work, but even severe persecution and personal attacks of violence. One of his schools had been closed, and his co-workers had been warned of the danger they were in. At the same time a "process" had been commenced against Mr. Smart and some of his helpers. He feared that at any moment he might be arrested; and if the "process" went against him, he might be condemned to twelve years' banishment on a charge of proselytising. This letter of Mr. Smart was followed by numerous communications from friends of the Alliance throughout the country, who had received similar letters from Mr. Smart, all requesting that the Evangelical Alliance should take up his case.

The Council considered the matter most carefully, and decided upon certain action in the event of the necessity arising.

Further communications were read with reference to the case of Pastor Mascher, at Dresden.

Religious Liberty in Turkey.

Letters were read from the Secretary of the Constantinople Committee, and from other friends of the Alliance in Turkey, referring to the outlook at the present time for the Christians of Asia Minor as being not by any means hopeful. Various suggestions were made, and the Council duly considered and decided upon these.

Armenian Refugees in Cyprus.

A letter was read from a trusted correspondent in Cyprus, stating that with the help received from the Alliance and from other friends, he had been enabled for nearly a year to attend to the bodily wants of the Armenian refugees In Nicosia, chiefly by providing occupation for them. He referred also to the number of refugees belonging to the Gregorian Church, for whom no provision was made for religious worship in their own language. Recently, however, a graduate of the American College at Aintab had fled to Cyprus, and has since been temporarily conducting services for his fellow-countrymen, and these are greatly appreciated. The writer of the letter felt that it was very important to secure for these poor refugees a pastor,—whose maintenance would not exceed £50 a year. It was felt that in Cyprus, not only would the Armenians benefit by such ministry, but that, as the services were conducted in the Turkish language, an opportunity would be given for enquiring Moslems to listen to the truth.

Further correspondence from various countries was also laid before the Council.

THE JUBILEE CONFERENCE VOLUME.

REFERENCE has already been made in our columns to the fact that specially bound copies of the volume reporting the Jubilee Conference of the Alliance had been presented to our own Queen and to various other Sovereigns. Several of the replies received have been already referred to, but the following communication will be read with special interest by members and friends of the Alliance throughout the world. His Majesty the Emperor Francis Joseph has on several occasions shown his sympathy with the views of the Alliance on the subject of religious liberty; and his Majesty has more than once directly intervened to secure redress for the grievances of some of his Protestant subjects. Only last year, the Emperor-King received at Buda Pesth a deputation from the Evangelical Alliance, on the occasion of the Millennial celebration of the Hungarian nation. His Majesty, on that occasion, expressed his interest in the aim of the Evangelical Alliance in promoting unity amongst Christians, and said: "In a time of much strife and general confusion, I am glad to hear that there is a Society which has such a purpose."

"BELGRAVE SQUARE,

"the 7th October 1897.

"Sir,—His Imperial and Royal Apostolic Majesty, my august Sovereign, has been graciously pleased to accept a copy of the 'Jubilee of the Evangelical Alliance,' published by the Evangelical Alliance in London, on the occasion of their Jubilee Congress, and presented to His Majesty through the British Embassy in Vienna.

"The Emperor has ordered the said copy to be placed in the Imperial and Royal Family Library, and I have received the command of my august master to convey to the Evangelical Alliance the expression of His Majesty's best thanks.

"I have much pleasure, Sir, in transmitting to you this gracious message from my Sovereign, and will feel obliged if you will communicate it to the Members of your Society, and kindly favour me with a letter acknowledging the receipt of the present.—I have the honour to be, Sir, yours faithfully,

"*The Austro-Hungarian Chargé d'Affaires,*

"ALB. MENSDORFF.

"To the Secretary of the Evangelical Alliance."

The following is the reply of the Secretary:—

"13th October 1897.

"Sir,—I have had the honour to receive your Excellency's communication, giving us the important and gracious message from His Imperial and Royal Apostolic Majesty the Emperor-King, your august Sovereign.

"The Council of the Evangelical Alliance greatly appreciate this renewed expression of the good-will of the Monarch, who has so wisely ruled over the Austro-Hungarian Empire for so long a period, to the great benefit of the peoples of the Dual Empire, as well as to that of the nations generally.

"The Evangelical Alliance has always received from His Imperial and Royal Majesty the most courteous consideration for its communications; and lively satisfaction will be felt amongst the members of our own world-wide Society on learning that our Jubilee Volume has been graciously accepted by the Emperor-King, who has ordered it to be placed in the Imperial and Royal Family Library.

"It gives me great pleasure to be the medium of this communication to your Excellency.—I have the honour to remain, Sir, yours faithfully,

"A. J. ARNOLD,

"*General Secretary of the Evangelical Alliance.*

"To His Excellency Count Albert Mensdorff, the Austro-Hungarian *Chargé d'Affaires.*"

SECRETARIAL DEPUTATION WORK.

MR. ARNOLD reported to the Council that since their last meeting he had, in addition to attending the Conference at Cambridge, been able to accomplish some Deputation Work.

On Wednesday, Sept. 22, Mr. and Mrs. E. Neston Habershon, of Holmwood, Dorking, held a meeting in their Hall, and which had been convened specially to hear an account of the recent work of the Alliance. Mr. Habershon himself presided, and expressed his deep interest in the Alliance. The Secretary's statement awakened sympathetic interest on the part of all who were present. After the meeting, tea, coffee, &c., were served in the dining-room, and further opportunity was afforded for social intercourse.

On Tuesday, Oct. 5, Mr. Arnold proceeded to Bournemouth, where the Rev. J. A. Campbell had kindly convened a drawing-room meeting. This was largely attended, and Sir Matthew Dodsworth, Bart., presided. In opening the proceedings, he expressed warm attachment to the principles of the Alliance, and his deep interest in its practical work. There was need for such an organisation as this to remind them of the value of Christian union and co-operation. This was seen particularly in efforts on behalf of the persecuted, in which God had greatly blessed the Evangelical Alliance. The Secretary's address was listened to with deep interest, and he dwelt principally upon the work of the past two years, giving details of efforts on behalf of the Armenian Christians and the Stundists of Russia. He also referred to a new case of persecution which had arisen in Madeira. Most of the friends present were already members of the Alliance; but at the close of the meeting one or two additional members were enrolled, and a collection of £7 15s. was taken in aid of the funds of the Alliance. The thanks of the meeting were conveyed to Mr. Campbell for his kind hospitality, and to Sir Matthew Dodsworth for presiding, as well as to the Secretary for his interesting address.

On Wednesday, Oct. 6, Mr. Arnold proceeded to Devonport, where Major and Mrs. Kenyon had kindly arranged for a drawing-room meeting in the Soldiers' Home at Stonehouse, the room being placed at the disposal of the Alliance by Miss Hanson. Colonel A. H. Barker presided, and, the meeting having been opened with prayer, he warmly commended the principles and the work of the Alliance, after which the Secretary gave an address covering the main features of the operations of the Alliance. At the close, several of those present gave their names for enrolment as members.

Proceeding to St. Austell on Oct. 7, Mr. Arnold was again the guest of Mrs. Veale, who had on several former occasions given drawing-room meetings on behalf of the Alliance. On this occasion the chair was taken by Edmund Carlyon, Esq., who, after the meeting had been opened with prayer, gave a brief address emphasising the value of the work of the Alliance, and also its principles and aims. He felt that the need for Christian union was still great, and that the Church of Christ suffered, in loss of power, for its want of unity in many cases. The Evangelical Alliance reminded them of what could be accomplished by Christian brotherhood. The Secretary's address covered a wide field, but dwelt principally with the events of the past two or three years. Warm thanks were expressed to Mrs. Veale for her kindness, and to Mr. Carlyon for presiding.

On Thursday, Oct. 14, Mr. Arnold paid another visit to Falmouth, where that veteran friend of the Alliance, General Aylmer, has so often helped the cause by inviting friends to his house, to hear an address on the work of the Alliance. The meeting having been opened with prayer by the Rev. Dr. Deshon, General Aylmer spoke briefly but most cordially of his attachment to the Alliance, his thorough confidence in its principles and active efforts, and his gratitude to God for so greatly blessing the efforts of the Alliance in the past. Mr. Arnold spoke of the work in a two-fold aspect—its interdenominational and its international character. He referred in detail to efforts made during the past year or two on behalf of the persecuted Christians of Asia Minor and of Russia, and gave particulars of cases of religious persecution which are, at the present moment, occupying attention in Madeira and elsewhere. Most of those present at the meeting were already members of the

Alliance, but their sympathy and interest were stimulated and strengthened by what they heard.

On Monday, October 18, Mr. Arnold proceeded to Plymouth, where Mrs. Stoll, who had so frequently on former occasions given meetings for the Alliance, had convened a gathering of Christian ladies and gentlemen, to hear the latest account of the work of the Alliance. The chair was taken by the Rev. Isaac Hawker, who has long been a member and a cordial helper in the work. The meeting was opened with prayer by the Rev. J. M. Laycock, and the Chairman then spoke briefly of the real unity which exists among all true Christians, and which the Evangelical Alliance affords a platfom for manifesting. This is a far more practicable position than the belated efforts to bring about corporate union between different churches. Mr. Arnold's address dealt largely with the recent work, and he gave deeply interesting particulars regarding the efforts made on behalf of persecuted Christians, showing some of the difficulties which present themselves in dealing with such cases. A few cordial words were afterwards spoken by Mr. F. E. Fox and others. Deep interest was awakened among all who were present, and the Secretary was urged to pay another visit to Plymouth, when it was hoped opportunity would be found for a very much larger gathering to hear his address.

Proceeding to Exeter, Mr. Arnold found a very kind and valued helper in Miss Cave-Browne, who had arranged for a drawing-room meeting, which was held on Tuesday, October 19, in the Gymnasium of the Y.M.C.A. Every effort had been made to ensure success, and the meeting was the largest and most influential ever held for the Alliance in Exeter. Some six or seven of the Exeter clergy were present, including the Rev. W. Bothamley, who, with the Rev. John Pitkin, the Rev. D. McPherson, the Rev. Dr. Potter, and other clergymen and ministers, supported C. R. Collins, Esq., J.P., who presided. The Chairman, in his opening remarks, referred to the fact that one of his own relatives was among the fifty-five Scottish brethren whose invitation practically led to the origin of the Evangelical Alliance in 1845. Mr. Collins expressed his warm sympathy with the Alliance, and his strong conviction that it was greatly needed at the present day, to show that there was a real and lasting unity between the followers of the Lord Jesus Christ, which was infinitely preferable to the plans of some who would accomplish re-union by an amalgamation of the Anglican, the Latin and the Greek Churches. Mr. Arnold, in the course of his address, referred to some interesting historical incidents connected with the Alliance, and then proceeded to expatiate upon its practical work, giving details which were evidently of deep interest to those who were present, and which ensured the earnest attention of all. At the close of the address, tea, coffee and light refreshments had been generously provided by Miss Cave-Browne, and the large company of friends who had assembled partook of the hospitality provided, and thus an opportunity was afforded for Christian social intercourse.

DUBLIN BRANCH.

We are glad to be able to give the substance of the admirable address given by Mr. John R. Fowler, M.A., at the opening of the Christian Convention on Sept. 27 :—

This is the twenty-fourth annual convention which has been held in this city, and we do not doubt that these gatherings of earnest Christians of all the Evangelical Churches have been a powerful agent in drawing the members of the true spiritual Church of Christ closer to one another as they draw nearer to their great unseen Head. We acknowledge with gratitude the tender mercy and loving kindness of our God in sparing and sustaining us during another year; but we look around with some emotion when we mark the gaps which time and death have made in our ranks during these twenty-three years. We specially miss the noble presence and loving sympathy of our late Archbishop (Lord Plunket); and some others of our staunchest friends and supporters are, we regret to say, through increasing age and infirmity, unable to be with us. We meet here on the broad but definite basis of the Evangelical Alliance. We meet here as members of the one true Catholic and Apostolic Church, knit together in one communion and fellowship by the spiritual baptism of the Holy Ghost. This is the Unity of the Spirit in the bond of peace which will last throughout eternity. In these days when professing Christians seem everywhere to be yearning after a corporate union of the visible Christian Churches into one uniform ecclesiastical system, it is necessary to insist upon it that the unity of the true Church of Christ is essentially a spiritual union—a unity of origin, essence and purpose,—and that the "Oneness"

for which the great Head of the Church prayed is altogether of this spiritual nature. To my mind the Evangelical Alliance, as a visible organisation, presents the nearest approach on earth to the ideal of the Church of Christ. The motto of the Alliance, "*Unum Corpus Sumus in Christo*," should be the rallying cry of true believers in every professing Christian Church to maintain "the faith once for all delivered to the Saints," and to resist the encroachments of the Sacerdotal Apostacy of these latter days. At the present time the Irish Branch of the Evangelical Alliance is on the eve of making a new and important departure of a very hopeful character. It is proposed to open the large Reading Room and other apartments in the Christian Union Buildings as a convenient resort for its members, where not only books of reference and periodical literature may be obtained, but conferences, prayer-meetings, and other gatherings of a united Christian character may be held. I long for the time to come when the members of the one true Catholic Church who at successive conventions meet here annually for prayer and praise and edification in the Word and doctrine, may see their way also to unite around the Table of the Lord and enjoy, at least once a year at each succeeding convention, the followship of a united Communion of the Supper of the Lord. But we are come together not only to manifest unity, but above all to seek a direct personal blessing from the presence of the Lord—to realise the fulfilment of the Saviour's own promise, and to know that He is in our midst. So, while we listen to the voices of the honoured servants of God who have come to minister to us the word of His grace, may we hear Himself, and wonder at the gracious words which proceed out of His mouth.

CONTRIBUTIONS RECEIVED FROM SEPT. 18 TO OCT. 18, 1897.

	£	s.	d.
Mrs. and Miss Douglas-Dale ..	1	1	0
H. J. Farmer-Atkinson, Esq., and Mrs. (3 yrs)	4	4	0
Rev. J. F. T. Hallowes (3 yrs) ..	1	1	0
Col. MacGregor	1	1	0
Major-Gen. Battersby	0	10	0
Miss Kidston (2 yrs)	1	0	0
Rev. Dr. Finnemore (2 yrs) ..	1	1	0
Sir J. Colquhoun, Bart., D.L. ..	3	0	0
Lady Aitchison	1	1	0
Lieut.-Gen. Morton	1	1	0
The Misses Walker (2 yrs) ..	1	1	0
Miss Newstead	1	1	0
Mrs. Benfield	1	1	0
Miss Branson	1	1	0
Mrs. A. Campbell	0	10	6
Rev. Dr. Joy	1	1	0
J. F. W. Deacon, Esq.	1	1	0
M. Gutteridge, Esq.	1	1	0
Count F. van Bylandt	1	1	0
Miss Fraser	1	1	0
S. Pewtress, Esq.	0	10	6
J. H. Hill, Esq.	1	0	0
Miss Loen	0	10	6
Rev. G. Hamilton	0	10	6
Mrs. C. de Vismes de Ponthieu	1	1	0
Jno. Taylor, Esq.	1	1	0
Miss Bartlet	1	1	0
Mrs. Eadie	0	10	0
Miss S. Crowe	0	10	0
H. B. Marshall, Esq.	1	1	0
Rev. C. J. Kissel	0	10	0
Rev. J. Johnston	0	10	6
R. Hunter Craig, Esq.	1	1	0
Sir F. B. Outram, Bart.	1	0	0
Rev. Dr. Murray Mitchell	1	0	0
Mrs. Jas. Tennant	0	10	6
Miss Hodgkinson	1	0	0
Miss Maunder 3 yrs)	0	10	0
Rev. S. E. V. Fillieul	1	1	0
R. Nordstock, Esq., per Messrs. Aldwincle & Co	1	1	0
Miss Willan	0	10	0
Mrs. Leigh Bayly	1	1	0
Rev. A. A. Isaacs	0	10	0
Rev. R. G. Wheeler	0	10	6
H. Butterworth, Esq.	0	10	6
Col. and Mrs. Godfrey Rhodes ..	1	0	0
Aug. Henry Smith, Esq.	1	1	0
G. H. Pasley, Esq.	1	1	0
E. W. De Rusett, Esq.	1	1	0
Rev. W. E. Rowlands (2 yrs) ..	2	2	0
Miss Holdship	0	10	0
Mrs. Jno. Thomson	1	0	0
Mrs. Kimm	1	1	0
Mrs. E. Collins	1	1	0
Wm. Hall, Esq.	1	1	0
Rev. J. G. Dixon	0	10	6
Mrs. Lewis	1	0	0
Mrs. Gibson	0	10	0
Geo. Apthorpe, Esq.	0	10	0
Mdme. Von Fischer	0	10	0
Miss Hoste	0	10	0
Mrs. Veale	1	0	0
Mrs. Savile	1	0	0
Glasgow Subscs., per A. Somerville, Esq. (£6 10s. 6d., £2 15s., 10s.)	9	15	6
Eastbourne Subscs., per Rev. C. B. Cooper	2	18	6
Ilfracombe Subscs., per Rev. The O'Shea of Kerry	3	2	0
Ramsgate Subscs., per Miss Brook	0	10	0
Tottenham Subscs., per Mrs. Harrison	1	5	6
Liverpool Subscs., per Rev. S. Hawkes	4	17	6
Brighton Subscs., per Miss Coker	3	9	6
Ryde Branch, per W. Jacobs, Esq.	6	6	6
Blackheath & Lee Branch, per E. P. Le Feuvre, Esq.	8	6	6
Bristol & Clifton Branch, per General Davidson	15	9	8
Offertory at Meeting at Holmwood, per E. E. Habershon Esq.	1	8	6
Colln. (addl.) at Meeting at Salisbury (Dec. 1896) per Mrs. Welsh	0	3	6
Collection at Drawing-Room Meeting, Bournemouth, per Rev. J. A. Campbell	7	15	0
Collection at Drawing-Room Meeting, St. Austell, per Mrs. Veale	1	13	0
Collection at Drawing-Room Meeting, Falmouth, per Gen. Aylmer	1	16	0
Collection at Drawing-Room Meeting, Plymouth, per Mrs. Stoll	3	0	5
Collection at Drawing-Room Meeting, Exeter, per Miss Cave-Browne	5	0	3
Sums under 10s.	11	19	0
Special Fund for Persecuted Christians.			
Miss Fraser	1	1	0
Rev. Dr. G. C. M. Douglas, per A. Somerville, Esq.	1	0	0
Armenian Christians' Relief Fund.			
"Readers of *The Christian*," per Messrs. Morgan & Scott ..	25	0	
C. F. Foster, Esq., and Mrs. ..	20	0	0
General Committee in Italy, pro Armenia, per Rev. Cav. Saverio Fera	7	4	0
Mrs. George Johnston	10	0	0
Dr. F. Robinson	2	0	0
W. E. M.	1	0	0

Alliance House, 7 Adam Street, Strand, London, W.C.

*** Remittances may be made payable to the order of the General Secretary (Mr. A. J. Arnold), or to the Treasurer.

EVANGELICAL ALLIANCE.

BRITISH ORGANIZATION.

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